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EDITED BY
SHRI P. R. SRINIVASAN, M.A.
Chief Epigraphist (Retired)

सत्यमेव जयते

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PLATES

No. 21—JAYARAMPUR PLATE OF GOPACHANDRA

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

The copper-plate inscription [1] edited below is stated to have been "discovered in 1960 by a certain Syamsundara Jenna while excavating the earth near a mound in the village of Jayarāmpur" [2] in the Bhogarai sub-division, Balasore District, Orissa. Subsequently it was acquired by the Orissa State Museum, Bhubaneswar. Its impressions were secured by me while I was camping at Bhubaneswar in December 1964 during my annual collection tour. It has been published by Shri Satyanarain Rajaguru in the *Orissa Historical Research Journal* Vol. XI, pp. 206 ff. together with a very unsatisfactory facsimile. Owing to the importance of the charter, it is edited here in greater detail[3].

It is a single copper-plate measuring 27.7 cm long and 19 cm broad, with a circular seal having a diameter of 5.2 cm attached to the middle of the left side. The details in the seal are not clear. The plate has writing on both sides, and the rims of the plate have not been raised to protect the writing. Owing to this fact and also to the corrosion the plate has suffered, the writing has not been preserved well in some places, and some letters have therefore been obliterated beyond recognition in those places and consequently the passages there are difficult to make out. This plate weighs 1165 gms.

The writing consists of 51 lines with obverse having 25 lines and the reverse 25 lines The characters are late Brāhmī and there is a prominent dash-like stroke at the top of each character. They may be seen to be closely akin to those of the Khōh plates of the *Mahāraja* Saṁkshōbha of the year 209. They may also be found to be somewhat similar to those of the Kāritalai plates[5] of the *Mahārāja* Jayanātha of the year 194, the Khōh plates[6] of the *Mahārāja* Śarvanātha of the year 193 and the Ēraṇ Boar inscription of Tōramāṇa.[7] In all these cases the letter *y* of the characteristic tripartite type with its left arm being curved up slightly or fully. Though the choracters of the charter under study are also somewhat similar to those of the three Faridpur plates,[8] there the letter y show not only the more developed form with its left arm having a hook shape but also the still more developed form where the tripartite shape has given place to a shape resembling the letter p with an elongated dent at its left bottom. In view of this palaeographical feature, the record may be assigned to about the early part of the 6th century A. D. In respect of other palaeographical features, this record resembles the above-mentioned charters, including the use of two forms of *h*, one with the archaic shape of the letter r curving up to left and the other with the more developed shape of curving to right and hooked. The vowels *ā* (line 3), *ā* (lines 43, 45), i (line 47),

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[1] This is registered as No. A 42 of *A. R P.*

[2] *Orissa Historical Research Journal*, Vol, XI p. 206.

[3] Dr. D. C. Sircar has given a running text in parts in the recent edition of his *Select Inscriptions*(1965) pp: 530-31 for which he made use of the impressions of the plate prepared by us.

[4] *CII.*, Vol., III. plate *Xv B* facing p. 112.

[5] Ibid., plate *Xvi*, facing p. 120.

[6] Ibid., plate *Xviii*, facing p. 128.

[7] Ibid., plate *Xiii A*, facing p. 160.

[8] *Ind. Ant.*, Vol. XXXI, plates I-III between pp. 196-207, and the discussion on the development of letter *y* on pp. 206-208.

u (lines 32, 48) and *ē* (line 50) occur. The letter *t* and *bh* are indistinguishable in several places. The medial *i* and *ē* are to be understood in many places only from the context. Similar is the case with *s* and *sh*, the latter being generally shown with a larger loop at left. The subscript *y* is indicated in a right angular as wlll as a cursive manner.

The **language** of the record is chaste Sanskrit and the text is partly in prose and partly in verse. Some passages like the one describing the ocean (lines 32-35) are poetic in character. In respect of **orthography**, the record shows the use of *v* for *b*, and the doubling of a consonant following *r*.

The record contains particulars of **date**, stated in words (line 10) like the **20th day in the month of Phālguṇa of the first** increasingly victorious year in the reign of *Mahārājādhirāja-śrī* Gōpachandra. This date is repeated in symbols in line 50.

The **object** of the record is that the king at the request of the feudatory *Mahāsāmanta-Mahārāja*-Achyuta, granted the village of **Śvētavālikā-grāma**, after purchase, for the construction of a Buddhist monastery, at a place (name not clear) presided over by the Buddhist deity Āryya-Avalōkitēśvara, for worship and offerings at the institution and for the maintenance of the Buddhist community at the place, as a tax-free gift but with the stipulation that the feudatory or the Buddhist establishment should pay annually 100 *Aripiṇḍaka chūrṇṇikās*, probably a form of currency.

The record begins with the word *svasti*. Then in lines 1-5, there is a beautiful description of the earth. In lines 5-6 there is a description of a family to which one Dhanachandra belonged. His wife was Giridēvī. In lines 7-10, the donor king **Gōpachandra** is referred to. He was evidently the son of Dhanachandra through Giridēvī. Gōpachandra is styled as *Mahārājādhirājā and Paramamāhēśvara* and he is described as the cause for the establishment of *varṇṇa* (casts) and *āśrama* (the stages in life), as *dharma* (justice) incarnate,as one who had obtained the *śakti-traya* (i.e., the *mautra, prabhu and utsāha*), as one who excused even those who did harm to him as one who had made the whole group of kings bow to him and as one who has a large heart. Further he is described as one who was enthroned as the ruler by the people. The passage in line 10 contains the date expressed in works when the grant was made, viz,. the 20th day in the month of Phālguṇa of the first year in the king's growing and victorious reign. In lines 10-13, the king's appeal to several royal offcials both of the present time and of the future at Śvētavālikā-vīthī, is contained. The officials included *Kārttākṛitika, Uparika, Kumārāmātya, Rājānaka-Vijayavarmma, Vishayapati, Tadāyuktaka*, and others subsisting on the grace of the ruler. Vijayavarmma mentioned here may not only be a *Rājānaka* but he may have held the other positions of *Kumārāmātya*, etc., referred to earlier. Any way the real import of the mention of a person named Vijayavarmma at this place is not easy to understand, because usually this passage contains a list of designations of offlcials only. Furthermore, it is stated that the king appealed to the *mahāmahattaras, mahattaras, pradhānas* and *adhikaraṇas* of king's station and of the twenty *agrahāras* and from other villages. Then follows (lines 13-14) the statement by the king that he was requested by his feudatory Mahāsāmanta-Mahārāja-Achyuta as follows : "In your vīthi, there has been and continues to be the gift of villages, fields and house-sites after purchasing them from you, made by many *sādhus* for the gods, *dvijas* (Brāhmaṇas) ,*maṭhas, vihāras*, and *hāras-vasathī*. There is the uncertainity of the life of all beings. So I am interested in building a *vihāra* in this place (name not clear) presided over by Āryya-Avalōkitēśvara described as *Ratna-chaityōdbhava, khyāpita-asēsha-tribhuvana-pratāpa-māhātmyātiśaya and Bhagavān*, and am interested in donating a village for providing the means for *bali,chauru,gandha, pushpa* and *pradipana*, evidently at the *vihāra*, and for providing the Buddhist community

(*Āryya-Saṁgha*) with the necessities for their food, bed, seat, recreation and medicines. So, be pleased to grant through a copper-charter the village of Śvētavālikā-grāma by selling". Then follow some passages in lines 20-24 which are difficult to make out owing to the corrosion the plate has suffered at this place. But here occur references to the situation of the village near the sea-shore, to the accruing of one-sixth of the merit of the *dharma* to the *Paramabhaṭṭāraka*, and to the officials like the *mahāsāmanta*, *mahārāja*, *viniyuktaka*, *kumārāmātya* and *rājānaka* in charge of Daṇḍa-bhukti. The passages in lines 25-28 are also not easy to make out owing to the wearing out of the plate here. But it appears that these passages refer to various district officials by name who were probably to be consulted in connection with the sale of the vilage of Svētavālikā. They included *Mahāmahattara*-Gṛihasvāmin, *Mahattara*-Dharmasvāmin, *Mahattara*-Dēvasvāmin, *Mahattar*-Ēndrasvāmin and several *pradhānas* and *karaṇikas*. Here figures *Pustapāla* Bhōgabhaṭṭa who is evidently the same as the one mentioned at the end of the record as the heater of the plate. In lines 29-30, mention is made of the completion of the formalities of the sale and of the making of the gift, evidently by the king, for the increase of the merit of his parents and of himself, to the monks of the Mahāyāna order of the °*padra* (name of the *padra* is not preserved). In line 30, the *Pustapāla* Chandra and the *Dharammakaraṇika Jaṭāḍhya*-Sthāyapāla of the Bhārōlāṅgalā-vīthī are mentioned, probably as witnesses. Then follows the passage in lines 30-31, which says that the village, made free from all imposts, was given to *Mahāsāmanta*-Achyuta with the stipulation that annually one hundred *Ari-piṇḍaka-chūrṇṇikās* should be paid in this behalf. This payment was to be made probably by Achyuta, or it may be that it was to be made by the monks of the Mahāyāna order. The boundaries of the gift-villages are stated in lines 32-37. There was the Utkira-khāṭikā in the east ; *Bhagavān* Jalanidhiḥ (i.e. ocean), described in a beautiful *kāvya* style, in the south (here the reverential description of the ocean is noteworthy); the house-site of Daṁga-grāma Guṇadēva-maṇḍala in the west; the area (*uddēśa*) called Śṛigāla-padrikā in the north west ; then in the north upto the gift-field of the *gṛihādhishṭhaka* Ādiyadāsa; then there was the *maṇḍala-kshētra* of *Bhagavān* Gōvēśvara ; there were a banyan tree and a couple of Chchharapēta in the north -east ; and again in the east there were some tanks. The passage in lines 37-39 relates to the request of the donor to the officials for the protection of the gift and to the warning to a member of his family and to any other person that if he was to harm the gift induced by passion, hatred, or avarice he should incur the sins due to the commission of the *pañcha-mahāpātaka* and *upapātaka*. In lines 40-50, thirteen customary verses are quoted extolling the giver of land and enumerating the sins that would be incurred by one who disturbs or causes hindrance to the gift. The plate is stated to have been heated by *Pustapāla* Bhōgabhaṭṭa and the text written by *Kāyastha* Mānadatta (line 50). Then the date as year 1, *Phālguna di* (*divasa*) 20 is given. In line 51 the passage reads as *khatram Chillukēna*. Here *khatraṁ seems* to be a mistake for *khastaṁ* meaning 'incised'. Then the passage will mean that the record was incised by Chilluka.

This inscription is **important** in many respects. From the point of view of political history, it gives a very interesting information that *Mahārājādhirāja* Gōpachandra was enthroned as the rular by the people (*prajābhir=ārōpit-ādhirājyaḥ*, lines 7-8). In all probability this ruler is identical with his namesake who was the issuer of the Faridpur copper-plate inscription of the year 18[1] and the Mallasārul copper-plate inscription of the year 33.[2] The present charter being issued in the first year in the reign of the king becomes thus the

[1] *Ind. Ant.*, Vol. XXXIX, 1910 pp. 204. ff. and plate ; Bhandarkar's List, No. 1724 *Select Inscriptions*, (1965) pp. 370 ff. and note 1 on page 370 where the year of the date is corrected to 18 from 19 read by Pargiter.

[2] Above, Vol XXIII, pp. 159 ff. and plate ; *Select Inscriptions*, (1965) pp. 372 ff.

earliest record of his rule. Even in his first year Gōpachandra is given the tilte *mahārājādhirāja* which clearly indicates that the Gupta rule over the region around Jayarāmpūr where the plate was discovered broke down completely and the family to which Gōpachandra belonged which must have been subordinate to the Gupta sovereignty became completely independent when Gōpachandra was installed as the ruler. About his parentage the two other plates of his reign referred to above do not say anything, whereas the present record states that his father was Dhanachandra and mother Giridēvī. Further his family is praised handsomely in some passages, (lines 4-6) and this shows that he belonged to a respectable lineage. Though his family is praised Dhanachandra is not endowed with any royal titles. This shows that he was not a man of importance but only his son became very active and important in the administration of those times so that when there was a break down at the time in the imperial administration, the people chose him to be their ruler. The findspot of the plate shows that his family, in all probability, belonged to this region. The mention made of several officials administering Daṇḍabhukti indicates that Gōpachandra held sway, even at the beginning of his rule, over this area. Gradually Gōpachandra must have extended his sway to the Faridpur District in Central Bengal and the Burdwan District in South West Bengal as can be inferred from the places of discovery of the two other charters of his mentioned above.

As regards his period, there is, as expected, some doubt. According to Pargiter he was later than Dharmāditya of the other Faridpur plate, on palaeographical grounds.[1] But the palaeography of the charter under discussion appears to be earlier than that of the Faridpur plate of Dharmāditya as has been stated above. Further the Mallasārul plate of Gōpachandra was issued during his 33rd regnal year by his subordinate *Mahārāja* Vijayasēna, who is considered to be the same as *Mahārāja-śrī-mahāsāmanta*-Vijayasēna figuring as *Dūtaka* in the Guṇaighar plate of Vainyagupta dated in the Gupta year 188 (=507 A.D.),[2] and this fact has been taken in to account to place Gōpachandra immediately after 507 A. D.,[3] which appears to be a reasonable proposition. In our present plate, too, a *rājānaka* Vijayavarman figures. It is difficult to say whether this Vijayavarman or his family had any connection with Vijayasena or his family mentioned above. If Gōpachandra of our charter is identical with Gōpachandra of the above mentioned charters, then we might say that he, in all probability, started ruling from *circa* 510 A. D. , and that he might have ruled upto about 543 A. D. by adding 33 years to his reign as per his Mallasārul charter which is dated in the 33rd year of his reign. The object of the charter under study seems to lend support to this conclusion. In the Guṇaighar plate, referred to above, the gift of land was made to a Buddhist *vihāra* called Āryya Avalōkitēśvar-āśrama-vihāra.[4] In the present charter which is only a few years later than the above one the gift of the village was made for building a Buddhist *vihāra* presided over by the god Āryya-Avalōkitēśvara and for worship and offerings therein. This is only an expected thing, for it appears that though Gōpachandra was a staunch devotee of Śiva- he is called a *paramamāhēśvara*—he had to support the other faiths like the Buddhism immediately after he was made the ruler, in order to enlist the support of all the subjects under his rule. Interestingly the other two charters of his reign deal with gifts made to brāhmaṇas. The same is the case with the charters of Dharmāditya[5] and Samāchāradēva[6] who may have followed Gōpachandra in the rulership of Eastern India.[7]

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[1] Ind. Ant., Vol. XXXIX p. 207 ; *Select Inscriptions* (1965), p. 370, note 1.

[2] *Select Inscriptions* (1965), pp. 340 ff.

[3] Ibid., p. 372, note 6.

[4] Ibid., p. 341, text-lines 4-5.

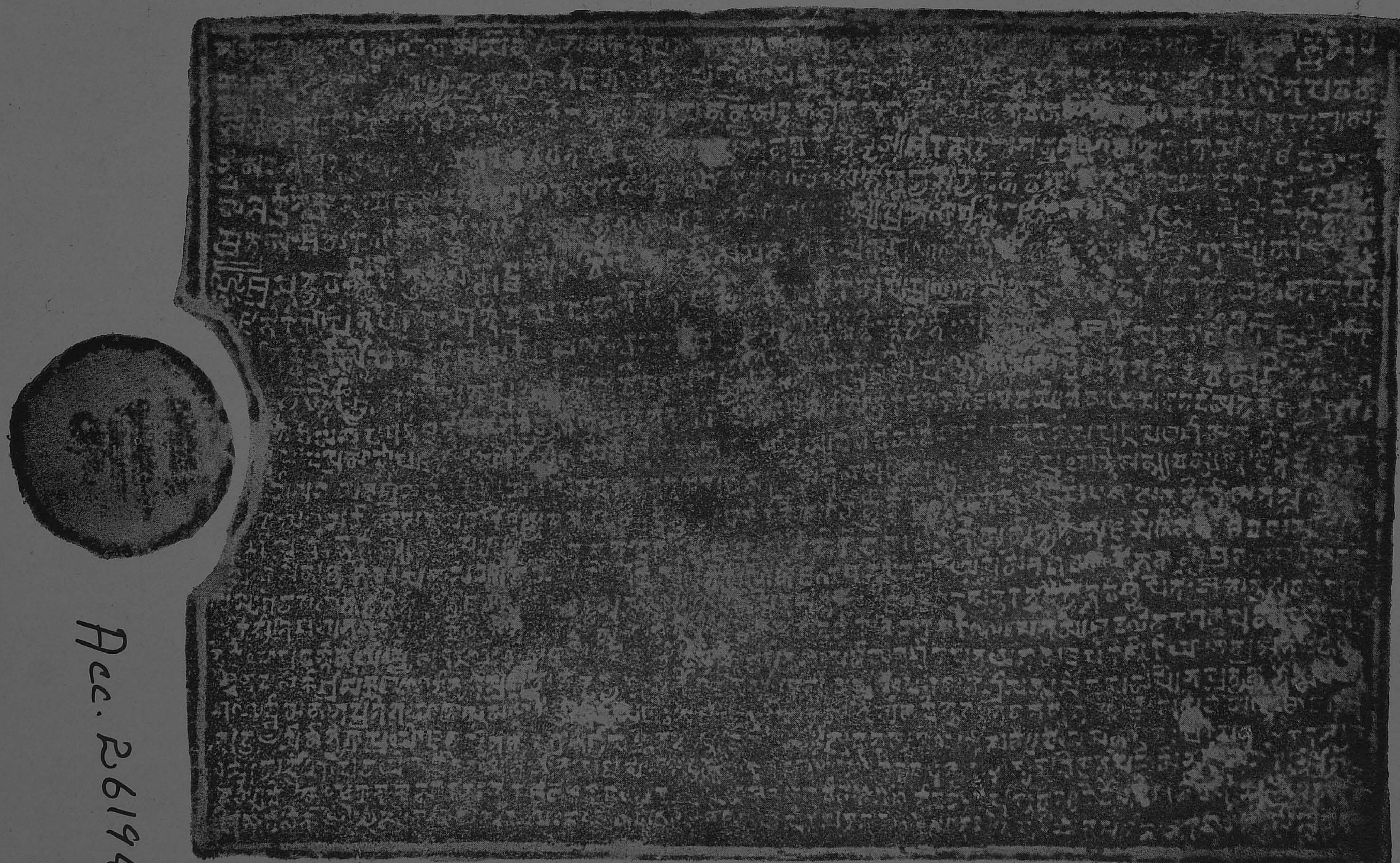
[5] *Ind. Ant.*, Vol. XXXIX, pp. 195 ff.

[6] Above, Vol XVIII, pp. 74-86.

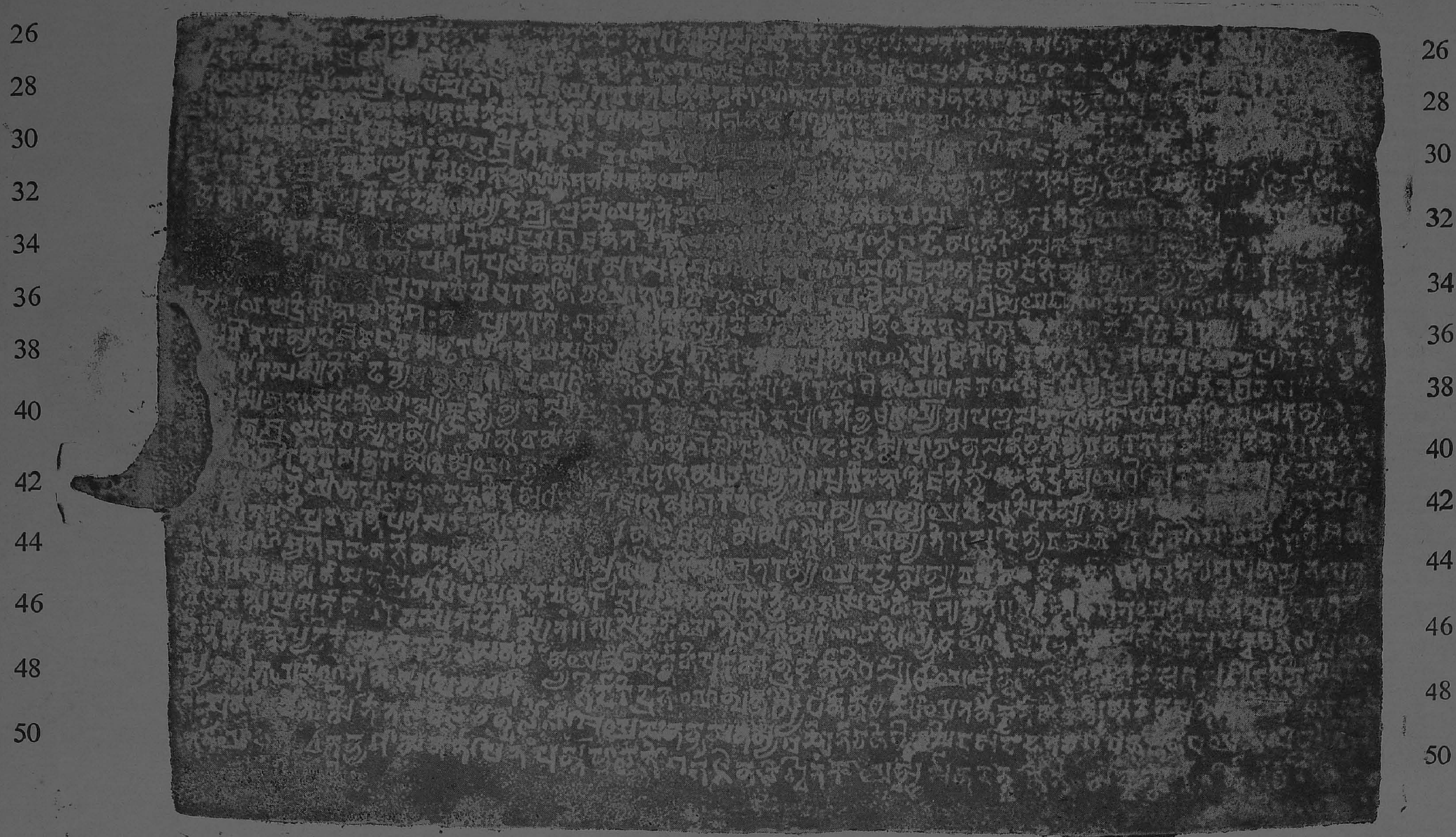
[7] See *The Classical Age*, pp. 76-77 where this order of the kings is given.

JAYARAMPUR PLATE OF GOPACHANDRA

Obverse



Reverse



SCALE : Two-third

The plate under study reveals for the first time a feudatory of Gōpachandra, named *Mahāsāmanta-Mahārāja* Achyuta at whose request the former permitted the gift of the village of Śvētavālikā-grāma by purchase as recorded in the charter. Evidently this Achyuta was a local chief just as Vijayasēna of the Mallasārul plate was another chief in that locality.

As has been stated above, the gift was made for erecting a *vihāra* at the site (name not clear) of another *vihāra* presided over by the Buddhist deity Āryya-Avlōkitēśvara, as well as for providing food etc. to the monks of the *Āryya-Saṁgha* there. Āryya-Avlōkitēśvara is one of the Bōdhisattavas or the future Buddhas according to the Mahāyāna sect of Buddhism. The Guṇaighar plate of Vainyagupta, mentioned above, also refers to a *vihāra* of the same deity, and records the provision made for worship and offerings to the Buddha therein. It is clear from this that during those times the Mahāyāna sect of Buddhism and the worship of Āryya-Avalōkitēśvara were popular in the region. Though the village Śvētavālikā-grāma is aid to have been given exempting it from the payment of all taxes, a stipulation is made that an amount of one hundred *Aripiṇḍaka-chūrṇṇikas* should be paid annually obviously to the government. Though it is not made clear as to who should pay this amount in respect of the gift of the village, probably the feudatory chief Achyuta was expected to pay this amount. The term *Aripiṇḍaka-chūrṇṇikas* probably refers to a currency that was in vogue in this region at the time but its value is not known. This currency is known for the first time only from this charter.

Among the boundaries of the gift village, mention is made of the *maṇḍala-kshētra* of *Bhagavan Gōvēśvara*. Gōvēsvara is a form of Śiva like Gōkarṇṇēśvara who was the favourite deity of some of the Eastern Gaṅga kings[1] The term *maṇḍala-kshētra*, like *maṇḍala-vāstu* (text line 35), is interesting. It may denote either a circular field or a field in the enjoyment of the deity.

Of the geographical names occurring in this record **Daṇḍabhukti** is already known. The gift village **Śvētavālikā-grāma**, **Bhārōlāngalā-vīthī** to which *Pustapāla* Chandra belonged, **Śrigālapadrikā** which formed a boundaray mark, **Daṅga-grāma**, and **Aśunapadra** are difficult to identify.

TEXT[2]

[Metres : Verses 1-9 *Anushṭubh* ; verses 10-12, *Vasantatilakā* ; verse 13 *Āryyā*.]

Obverse

1 Svasti [||*] Chatur[r-u]dadhi-salila-sīmān-tāyām-anēka-dvīpa-nagara-pattan-ādhishṭhān-ādri-sarō ..-prava[ha]-siddha-dēvat-āyatana-śrēshṭhāyām-avanyāṁ sva-dha-

[r*]mma-karmma-...... ṇy-āsrama-prakṛiti-janapada-samagrāyām-anēka-dvija-[var-ē]śvar-āgnihōtra-havana-havir-dhūma-surabhikṛita-pavana[3]

arkk-ēndu-mayūkh=[ēva] bhāsi[tāyām]=avirata-vēd-ādhyayan-āny-āsanvanany- .... yā tribhuvana-sādhāra[ṇēna-rtu ?]-vipa[nna ?]-sasya-sarva-

ttra-surabhi-svādu-kusuma-phalabhāra-vividhatara-viṭapa-[latā-pradhā]navaty[āṁ] sudṛisya(śya)-[sā]rasa-rūpa-gandha-guṇa-sampatsthitāyāṁ pṛithivyāṁ chatuḥ-

[1] Bhandarkar's List, No. 1528, 2965.
[2] From impressions.
[3] *Sandhi* has not been observed here.

5 samudr-ātikrānta-yaśasām=udāra-guṇa-samuday-ārūḍha-gauravāṇām....dān-āva-[li] .... yadāchāra-pa[ri]graha-

6 pratyant-āśēsh-ānalē ch=chhrimatō [Dha]nachandrāt=sakala-jana-sādhāraṇa-dharmm a-pratilabdhā. vigrahā ... ttr-āryyaḥ śrī-Giridēvyā[ṁ*] va-

7 rṇṇ-āśrama-vyavasthā-hētuḥ-sākshād=dharmma iv=ōpātta-janmā saman-ābhikāmika-guṇa-yōgā...sātōrmya ari .. [pra]-

8 jābhir=ārōpit-ādhirājyaḥ śakti-tray[ō*]-pa-harttā . tā pakshē=[tya]nt-[ā]pakārishv=api prāṇattrāsō=attra sō ..... tsārit-āmarsh-ā-nurakta pra[jñā?]-

9 bhir=viśrām-ōpanat-āśēṣha-rājamaṇḍalaḥ pa[rō] ..... -ahhinivishṭa-chētāḥ **parama-māhēśvarō mahārājādhirāja-śrī-Gōpa-**

10 **chandrē** rājya[ṁ] pra[śāsa]ta(ti) pravarddhamāna-**vijaya-rājya-[saṁvatsarē] prathamē Phālguṇa-māsē viṁśatitame** divasē **Śvētavālikā**

11 **vī[thī]**-samupāgatān=varttamāna-bhavishyat-kālīyān=kārttākṛitik-[aupari]ka-kumār-āmātya-rājānaka-Vijayavarmma-vishayapati-tadāyuktakān=anyāṁś=cha rāja-

12 pāda-prasād-ōpajivi[naḥ] [yāthā]rhaṁ mānayitvā [śirōbhiś=cha] praṇamy=āsmad-adhivāsa-viṁśaty-āgrahāra-tāmra-paṭṭa-paṭa-śāsana-hiraṇya- ..

13 sāmudāyika-grāma-vāṭakēbhyō [mahāmahattara-mahattara]-pradhāna- ..la adhi-karaṇañ=cha vijñāpayanti astu [। *] vas=saṁviditaṁ prārthitā

14 vayaṁ śrī-**mahāsāmanta-mahārāj-Achyutēna** yushmad-vīthyā[ṁ] sādhubhir=anēka-ir-ā-chandr-ārkka-kālīna-tāmra-paṭṭa-paṭa-śāsana-sthityā satā mūlyēna

15 grāma-kshēttra-vāstuni yushmat-[krītva-kṛitvā] dēva-dvija-maṭha-vihāra-vasathē-bhyō=tisṛisht-āty(ny)=ātisṛijyamānāni tath=aiva samyak prati-

16 pālyamānān=iti samīkshya maha[tāñ=cha] .....īsarvva-prāṇināṁ jala-budbud-āvaśyāya prēshita-gaja-kalabha-ka[ṇṭhā]-āgra-bhujaga-jihva-taḍi-

17 t-sampāta-chapalāni jīvitān=ity=āja-va...........m-utsā[hō]-jāta[ḥ*] sō=ham=[ichchhē] Ratna-chaity-ōdbhava-khyāpit-āśēsha-tribhuvana-pratāpa-

18 māhātmy-ātiśaya-bhagavad-Āryy-Āvalōkitēśvar-āddhyāsita...hārē vihāra-karaṇāya tasmiṁś=cha va(ba)li.charu-gandha-pushpa-pradīpan-ā

19 di-kriyā-pravatttanāy=āryya-saṁgh=asya cha yathā [kā]laṁ bhavishya-pi]ṇḍapāta-śayan-āsana-glāna pratyaya bhaishajya-parishkārāy=ā[ti]srashṭu[ṁ] [। *] tada[rhatha]

20 Śvētavālikā-grāmaṁ krayēṇa dētuṁ tāmra-śāsanīkṛity=ēti[। *] yatō=smā ......yati sa cha grāmas=samudra(dr–ō)pasarppita-pratyantatvāt=sa ...

21 gaṇ-ādhyāsēna [tē] pratibhayānā[stha] sa .... n[ād=]itthaṁbhūtēna ta . ta . [rthaḥ] as[t]i ch=āsa .. ma.

22 tpadyamānāny=aika-prayōjana-prata-sa . dhāna-grāma .... yatāṁ=asmai dēyaṁ a[na] . naḥ paramabhaṭṭārakasy=āpi

23 dharmma-sha[ḍbhā]g-ōpachay[a][nē] [dā] . yati .... **Daṇḍabhukty-** ādhikṛita-mahā-sāma[nta] mahārāja- ...

24 .. vin[i]yuktaka-kumārāmātya-[rājānaka]- .... [Śvēta]vālikā .. vyāvahāri]-prāpta..... diśā ....

25 Śvētavālikā-grāmas=sakala-samudayaḥ krayēna(ṇa) [vishayādhikara]ṇa-ma[hā]maha-ṭṭara-[Gṛiha]-svāmy-ādibhiḥ yata...........

Reverse

26 .... Bhava..... mahattara-Dharmmasvāmi-mahattara-Dēvasvāmi mahattar-Ēndrasvāmi **A[śu]napadrakī** [ya]-pradhāna ....

27 padrakīya-Tanuka-prā[rtha]na .. drakīya-Vō(Bō)ddhasvāmi-Hulava(ba)lajēya-chittrakarmaṇa-mukhīya-prathān-āshāḍha-Śvētavāli [kā] ... ka ...

28 [tṛi][sha]ṇḍa-Dharmma[shē]ṇa-pradhāna-Dharmma-gōn[a]mak[a]ya-[Ta]varāta-vantōkaś=cha karaṇika-Datanandi-karaṇika-Anudutta-karaṇik-Ādityadāsa-pu [stapāla]-[Bhō]ga-[bhaṭṭa]-[sthāya].

29 prabhavē[shṭa]bhiḥ vikrītēna nishpannaḥ krītvā mātā[1]-pittrōr=ātamanaś=cha sarvva-satvānāṁ cha puṇy -ābhivṛiddhayē daksha(kshi)ṇāya(yāṁ) diśi .... padrakā[ya] .. mahāy-[ānikē]-

30 [bhyō] bhikshu-saṁghāya pratipāditaḥ yatra śrī-**Bhārōlāṅgalā**-vaithēya-pusṭapāla Chandra-dharmmakaraṇikā Jaṭāḍhya-sthāyapālaś-cha . ś=cha sarvv[ā-dē]-

31 ya-varjjitaḥ prativarshañ=ch=Āripiṇḍakachūrṇṇikā-śatam=ēkaṁ dēyam=ity=upaniva(ba) ddhya śrī-mahāsāmant-Āchyutasya dattama(m ||* a) sya cha grāmasya sīmā-liṅgāni

32 Utkira-khāṭikā pūrvvataḥ dakshiṇasyā(syāṁ) diśy=apramēya-dyutiḥ v[ē]lādhara-nānē nidhānāṅ-āpa[ma]chintya [mū ?][tā]-vyāya[kshipta]-[sthi]ra ... prava(ba)la-

33 m-āhat-ōddhūta-kshubhita-jalataraṁ(ra)ṅga-saṁ[gha]ṭṭa-janita-kalakalā-rāva-phēṇa(na)-puñj-āṭṭahāsaḥ kari-makara-jhasha-nakra-grāhā-[vana]

34 dha-vihaga-gaṇā-v[ru]t-ōpagō(gī)ta-pulinaṣ=surāsura-muni-gaṇa-siddha-chāraṇa-manuja-mānujēndr-ādibhis=saṁstutō=nyavyōta-vātani .. [ṇya]=

35 salīla-kali-kalush-āpahara-vividha-ratna-nichayō bhagavāñ-jalanidhiḥ paśchimatō Daṁga-grāmīya Guṇadēva-maṇḍala-vāstu paśchim ō[ttara]-

36 ta[ḥ*] si(śṛi)gālapadrikā-nām-ōddēśaḥ tatō=py=uttarataḥ gṛih-ādhishṭhak-Āditya-dāsasya vṛitti-kshētraṁ yāvata(t) || tatō=pi bhagavatō Gōvēśvarasya maṇḍala-ksh[ētraṁ]

37 pūrv-ōttarasyāṁ diśi [va]ṭa-vṛiksha-chchhara-pēta-[dva]yam=antē pūrvvasyā[ṁ] dig-bhāgē ganara-pushki(shka)raṇyaḥ pūrvvādir=iti tad=ētad-uddēśa-samudayañ=cha pravēvib-hajya

38 śarīram=asmābhir=vōḍhavyaṁ tad-yushmābhir=api yath=ōpari-likhitakō [ddh]armma-gauravā[t*]=vishay-ādha(dhi)karaṇān=vijñāpy=ādya-pratipālan-ānugrahaparair= ...

39 asmāś=cha bhūmidānē yō=smakkrū(t=ku)lyō=nyatamō vā rāga-dvēsha-lōbha-mōha-prēritō=nyathā kuryyāt=sa pañcha-mahāpātak-ōpapātak-ādi[bhiḥ*] sa[ṁ*]yukta[s*]=sya(syā)d=[iti]

40 [ch]=ān[u]śrūyatē dharmma-śa(śā)strē || Shashṭa-var[sha-saharā]ṇ[i] svargē mōdati bhūmidaḥ [| *] ākshēptā ch=ānumantā cha tāny=ēva naraka(kē) vasē[t* || 1] Svadatta [ṁ] paradattam va (ttāṁ vā)

41 yō harēta vasundharāṁ [| *] sa vishṭhāyā[ṁ*] kṛimir=bhūtvā pitṛibhis=saha pachyati || [2*] Pūrvva-dattāṁ dvijātibhyō [ya]tnāt=raksbya(ksha) Yudhishṭhira [| *] mahā (hī)m=mahā(hi)mata(tāṁ) [śrē]-

[1] An unnecessary top *mātrā* is seen here.

42 shṭha dānāch=chhrēyō=nupālanaṁ(nam) ||[1] [3*] Va(Ba)hubhir=vvasudhā [dattā] rājabhis= Sagar-ādibhiḥ [| *] yasya yasya ya[dā] bhūmi[s*]=tasya tasya ta[dā] phalaṁ(lam) || [4*] [Āsphō]ṭayanti

43 pitaraḥ pravalganti pitāmahāḥ [| *] bhūmi[dātā]nku-(tā ku)lē jātaḥ sō=smāṁvvai (smān vai) ttā(tā)-rayishyati || [5*] Ādityā Vasavō Rudrā Sōmō Vishṇur=Hutāśa [naḥ] [| *]

44 Daṇḍapāṇiś=cha bhagavān=abhinandanti bhūmi[daṁ(dam)] || [6*] Bhūmyu .. yō mā śrūtarasyāya dadvāt=sasyava[tī] sa[tī] [| *] .. ti gṛihītuś=cha punāmy(ty)= ubhayata[ḥ]

45 śata[ṁ*] || [7*] Ā-janman=ā-sahasrēshu pāpaṁ yank ṛi-(t-kṛi)tavānna(tvā na)ra[ḥ* |] api gō-charmma-māttrēṇa bhūmi-dānēna śuddhyati || [8*] Vṛi(shā) .. [śa]taṁ yattra gavātti(sti)shṭhaty=aya[ṁ*]tritaṁ

46 bā(ba)lavat=sa prasūtānāṁ gō-charmma tad=iti smṛitaṁ(tam) || [9*] Bhūmi-dātā yāti lōkaṁ surāṇā[ṁ*] hatsi(sti)r=yyunuyā .... kumbha-pakva-thanai(tai)la-pū[rṇ]ṇa-

47 harttā karaḥ kshipyati kāladūtē [|| 10*] Ity=ēvam=anuchintya[| *] Y[ā]n=iha dattāni purā narēndrair=ddānāni dharmm-ārtha-yaśaskarāṇi [| *].... nṛipa-gauravāch=cha ma[y=]ā-

48 py=anujñāta ya(pha)lāṇi(ni) tāni [|| 11*] Api cha ē[tā]ni dāridratayānma(yā ma)nushyair= dhanānī(ni) dharmm-āyatānī(ni) kṛitāni [| *] utsṛishṭavā[tta]-prati ... (kānā) ..

49 [ndra]ḥ punar=āvadītaḥ [|| 12*] Kshititala-jala-chandra-lōlāṁ śriyam=anu[chi*]ntya manushya-dharmma-bhā[va][ñ*]=cha [| *] nikhilam=idam=udā-hṛita[ñ]cha buddhvā na hi baya . pasavi-

50 taniyā iti (|| 13*] Ētanya(ch=cha) śāsanaṁ tāpitaṁ pustapāla-[Bhō]ga-bhaṭṭēna likhitaṁ kāyastha-Mānadattēn=ēti **samvvatsara 1 [Pho(Phā)lguṇa] di 20**

51 khatraṁ[2] Chillukēna [||*]

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[1] This double *daṇḍa* is peculiar.

[2] Probably *kshataṁ* (= incised) is intended here.

No. 22—FOUR INSCRIPTIONS OF SIVAGUPTA BALARJUNA FROM SIRPUR

(*2 Plates*)

S. SANKARANARAYANAN, MYSORE

AND

BALACHANDRA JAIN, RAIPUR

The subjoined four inscriptions, referred to hereinafter as **A**, **B**, **C** and **D** for the sake of convenience, come from **Sirpur**, Mahasamunda Tahsil, Raipur District, Madhya Pradesh. This place has yielded inscriptions which have been already published[1]. The following four inscriptions are published for the first time here from the inked impressions kindly supplied to us by the Chief Epigraphist, Mysore, to whom our thanks are due.

All these inscriptions are fragmentary and much mutilated excepting **B** and are written in what is called the Siddhamātṛikā **characters**, which are assignable to *circa* 600 A. D. and resemble those of the already known inscriptions of the time of the Pāṇḍuvaṁśī king **Śivagupta Bālārjuna**,[2] to whose reign undoubtedly these inscriptions belong. Similarly **orthography** of these records too resemble that of the known records referred to above and hence does not call for any special remarks. The **language** of all these records is Sanskrit and their texts are written mainly in verse excepting in the case of the short records **B** and **C**.

None of these records bears any **date**.

A. *Gandharvēśvara Temple Pillar Inscription of the time of Bālārjuna*

This inscription[3] is found engraved on the southern face of the left pillar of the *maṇḍapa*, near the central shrine in the Gandharvēśvara temple.[4] The writing covers a space of about 42 cm in height and 33 cm in breadth. There are altogether 20 lines clearly written and deeply engraved. The preservation of the record is far from satisfactory especially in lines 19 and 20 which are not at all readable.

The epigraph commences with an auspicious symbol for *siddham* followed by a short prose passage invoking the god Śiva. Then comes the first verse invoking once again Śiva described as residing, for the sake of protecting all creatures, on the banks of the cold (*haimī*) holy river **Mahāvāhinī**. Then we are told as follows : During the reign of the victorious **Bālārjuna** (verse 2), there was at Sirpur itself (*atra*) an individual by name Udbhavarāśirudra, preaching his own doctrines or conclusions, presumably of Śaivism (verse 3). His humble and pious disciple named Ambullōka offered garlands to the god Śambhu (Śiva) bearing the name Gāndharva, i. e. Gāndharvēśa (verse 4). It is stipulated that as long as the earth, the sun, and the moon exist these garlands were to be supplied daily by the garland-makers residing in the locality **Śrīpura** (verse 5). From this, it is clear that the donor created some trust by granting something, like land or money, and entrusted the same

[1] See, *Ind.Ant.*, Vol. XVIII, pp. 179 ff; *IHQ*, Vol. XXXII, pp. 233 ff; above, Vol. XI, pp. 184 ff; Vol. XXXI, pp. 103 ff; pp. 197 ff.

[2] See above, Vol. XI, plate facing p. 190; Vol. XXXI, plate facing p. 198.

[3] s. a. No. B 283 of *A. R. Ep.*, for 1954-55.

[4] This pillar contains also another bigger, but very much worn out inscription consisting of about 51 lines. For details see Hiralal's List (second ed.), p. 99, para. 3.

to the garland-makers of Śrīpura with the above stipulation. Then follows an exhortation on the impermanence of the wordly pleasure and riches and an imprecation for the protection of the gift (verse 6). The next and partly preserved verse referring to one Tāra as the composer of the *praśasti* (verse 7). The inscription ends with a passage, probably in prose, of which almost all letters, excepting the single syllable *lpi*, are lost. Probably it contained a reference to the *śilpin*[1] or artisan who might have been responsible for engraving the record on the pillar.

The king Bālārjuna is no doubt identical with Śivagupta, also called at times as Mahā-Śivagupta,[2] of the Pāṇḍava family ruling over the South Kōsala country in about 600 A.D. Though some inscriptions call him only as Śivagupta[3] and some other[4] like the present record, only as Bālārjuna, there are inscriptions suggesting that his original name was Śivagupta and that he was famous by his appellation Bālārjuna[5]. The way in which Udbhavarāśirudra is described in the present record seems to suggest that he was perhaps a Śaiva pontiff residing in Sirpūr itself. The °*rudra*-ending of his name reminds us of the *Śambhu*-endings and the *śiva*-endings of the names of the Śaiva pontiffs who are known to be heading their respective *maṭhas* in different parts of Central India in the subsequent age[6]. Regarding the composer of the *praśasti*, all informations, excepting that his name was Tāra are unfortunately lost. Yet it is not unlikely that he was none other than Tāradatta whose son Sumaṅgala is known to have composed the texts of at least three inscriptions of Śivagupta himself—two from Sirpur itself[7] and one from Sēnākapāt.[8] In that case, it may be suggested, tentatively at least, that the present record composed by the father is of earlier date than those composed by the son.

Of the two **geographical** names mentioned in our record, the first one viz. **Mahāvāhinī** is no doubt the same as the famous Mahānadī, on the very brink of which on the eastern side,[9] stands the Gāndharvēśvara temple as stated in the record. The other geographical name **Śrīpura**, also found mentioned in another record[10] from the Gāndharvēśvara temple, is the same the modern Sirpur itself, the find-spot of the record.[11]

A

TEXT[12]

[Metres : Verses 1, 4 and 5 *Mandākrāntā* ; Verses 2 *Upajāti;* verses 3 and 7 *Indravajrā;* verse 6 *Śārdūlavikrīḍita*].

1 Siddham[13] [|*] Namaḥ Śivāya || Y=ēyaṁ [h]aim[ī][14] pravahati **Mahāvahinī** puṇya-tō-

2 yā |[15] dṛishṭv=aiv=ālaṁ kshapayati malaṁ kiṁ punaḥ snāna-pānaiḥ||[|] asyās=ti-

---

[1] Cf. inscription D, below, line 14.

[2] Above, Vol. XI, p. 191, verse 12.

[3] See, *e.g.* inscriptions B and C below.

[4] See, *e.g.* above, Vol. XXXI, p. 198; *IHQ*, Vol. XXXIII, p. 233.

[5] Above, Vol. XXI, p. 198, verses 3-4; *Ind. Ant.*, Vol. XVIII, p. 180, lines 7-8; No. B. 282 of *A.R.Ep.*, for 1954-55.

[6] See, *CII*, Vol. IV, pp. clii ff.

[7] Above, Vol. XXI, p. 198; *IHQ*, Vol. XXXIII, p. 223.

[8] Above, Vol. XXXI, pp. 35-36.

[9] See, Cunningham, *Arch. Rep.*, Vol. XVII, (1881-82) pp. 23 ff. and pl. XIV.

[10] *Ind. Ant.*, Vol. XVIII, p. 180, line 13. Here in that inscription too, as in the present record, Śrīpura is referred to as a place of residence of the garland-makers.

[11] See also Cunningham, *op.cit*, pp. 24, 25.

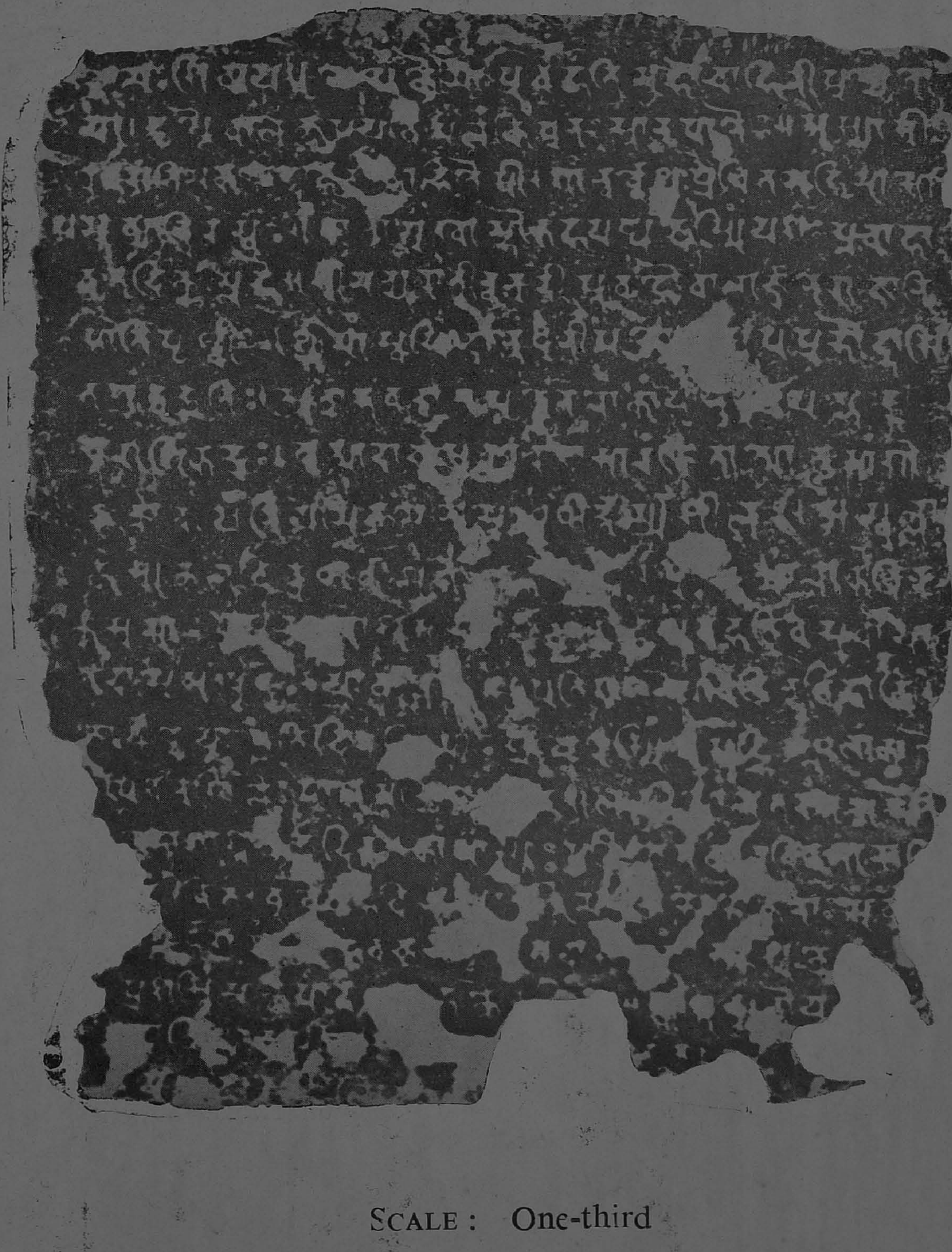
[12] From impressions.

[13] Expressed by a symbol.

[14] Originally *mi* was written. *Haimī* means "cold".

[15] This punctuation is unnecessary.

A—GANDHARVESVARA TEMPLE PILLAR INSCRIPTION OF MAHASIVAGUPTA BALARJUNA



SCALE : One-third

B—GANDHARVESVARA COURTYARD INSCRIPTION OF MAHASIVAGUPTA BALARJUNA

2



2

SCALE : One-half

3 rē vasatim=aka [rō]d[1]=dēhināṁ yō hitaishī | [2] Gāṁ(Gā)ndharvvēśaḥ prathita-mahimā śō=

4 yam=avyāch=chiram vaḥ[3] || [1*] Kāntāmukh-āṁbhōruha-shaṭpadē=smiṁ(smin) yaśaḥ-pravāh-ā-

5 vṛita-dik-samūhē ||(|) śrīmaty=arātīndhana-dīpta-vahnau **Va(Bā)lārjunē** rājani

6 pāti pṛithvīṁ(vīm)|| [2*] Śrīmāṁ(mān) sva-siddhānta-dhuni-payō ∪ — pa prabh-ōdbhāsi-

7 ta-śuddha-bhūtiḥ | atr=ābhavad=vāg-amṛitēna lōkaṁ(kān) yas=t[ōsha]yaty=Udbha-

8 varāśirudraḥ 1 (||)[3*] Tat-pādāvja(bja)- prachura-rajasā raṁjit-ātm-ōttamāṁgō |[4]

9 bhaktyā ch=āyaṁ niyamita-manāḥ pu[ṇya] dhīr=ddharmma-śīlaḥ 1 Ambullō-

10 kas=sakala-vibudh-ādhīśa-[Gā]-rvva - - - |[5] prādān=mālā ruchira-

11 kusumāḥ Śaṁbha-[6] [ś]āśvatā[ya] || [4*] Yā[va]d=viśvaṁ vahati vasudhāṁ yā-

12 vad=āstē samudraḥ |[7] yāvat=sū[ryya]s=tapati gaganē yāvad=indur=vibhāti |

13 tāvad=dēyāḥ prati-dina[m]=imāḥ **Śrīpurē**=smiṁ(smin) [va]sadbhir=mmālākā[r]ai-

14 ∪ [8] pi cha nikhilaiḥ pālayadbhi[ḥ] [sva]ṁ[9]||[5*] Lak[shm]īm=ōgha- — — taraṁga-māṁ[cha] | ni-

15 ∪ —[10] bhōgāś=cha sa[ṁ]bhēdinaḥ |[2] kāmā[ḥ*] syuḥ pari-[11] ma-kāla-virasā n=ā[t]i-

16 ∪ —[12] jīvitaṁ(tam) | vudhvaiva[ṁ][13] h[i] vilā- ∪ — ni ma ∪ —[14] bhō bhō janāḥ sā[da][15]

17 — —[gni?]r=bhagavāṁ(vān) ∪ — ∪[bha]va[hō] — —sadā s[ē] ∪ — ṁ||[16] [6*] T[ā]raś=chakrē — ∪ —

18 —praśastiṁ [s]ākshēpādā — ∪ bhaktai ∪ — —[||] (|) k[ā] t[ē]=ny i gēya ∪ — —

19 ∪ — — — — — — ∪ — — ∪ — — [||7*]

20 . . . . . lpi[17] . . . . . .

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[1] The present tense *karōti* is changed into *akarōt* to suit the metre.

[2] This punctuation is unnecessary.

[3] Read=*chiraṁ vaḥ*.

[4] Probably *pay-ōttha-dīpa* was intended. One may better expect something like *payōttha-phēna*.

[5] Restore something like *Gāndharvva-nāmnē*.

[6] Evidently *vē* is the broken letter here.

[7] This punctuaation is unnecessary. Read *samudrō*.

[8] Obviously *r=api* is the intended letter.

[9] Restore something like *dharmmaṁ*(*rmmam*).

[10] *Nitarām* may be the word intended here.

[11] Evidently *pariṇāma* is the intended word.

[12] Restore something like *sthiraṁ*.

[13] Read *buddhv=aivaṁ*.

[14] Probably *vilasitāni manasā* is the expression mutilated here.

[15] The intended word may be *sādaraṁ*.

[16] This mutilated fourth quarter of the verse may be tentatively restored as *Kāmāgnir=bhagavān Śivaś=śubhavahō bhaktyā sadā sēvyatām*.

[17] Can the intended word here be *śilpi* ?

B and **C**. *Two Buddhist Inscriptions of Mahā-Śivagupta*

Of these two inscriptions, **B**[1] is engraved on a stone now found paved on the floor of the courtyard of the Gandharvēśvara temple. It is in two lines occupying an area of about 40 × 18cm. The writing is well-preserved excepting the first letter in the second line.

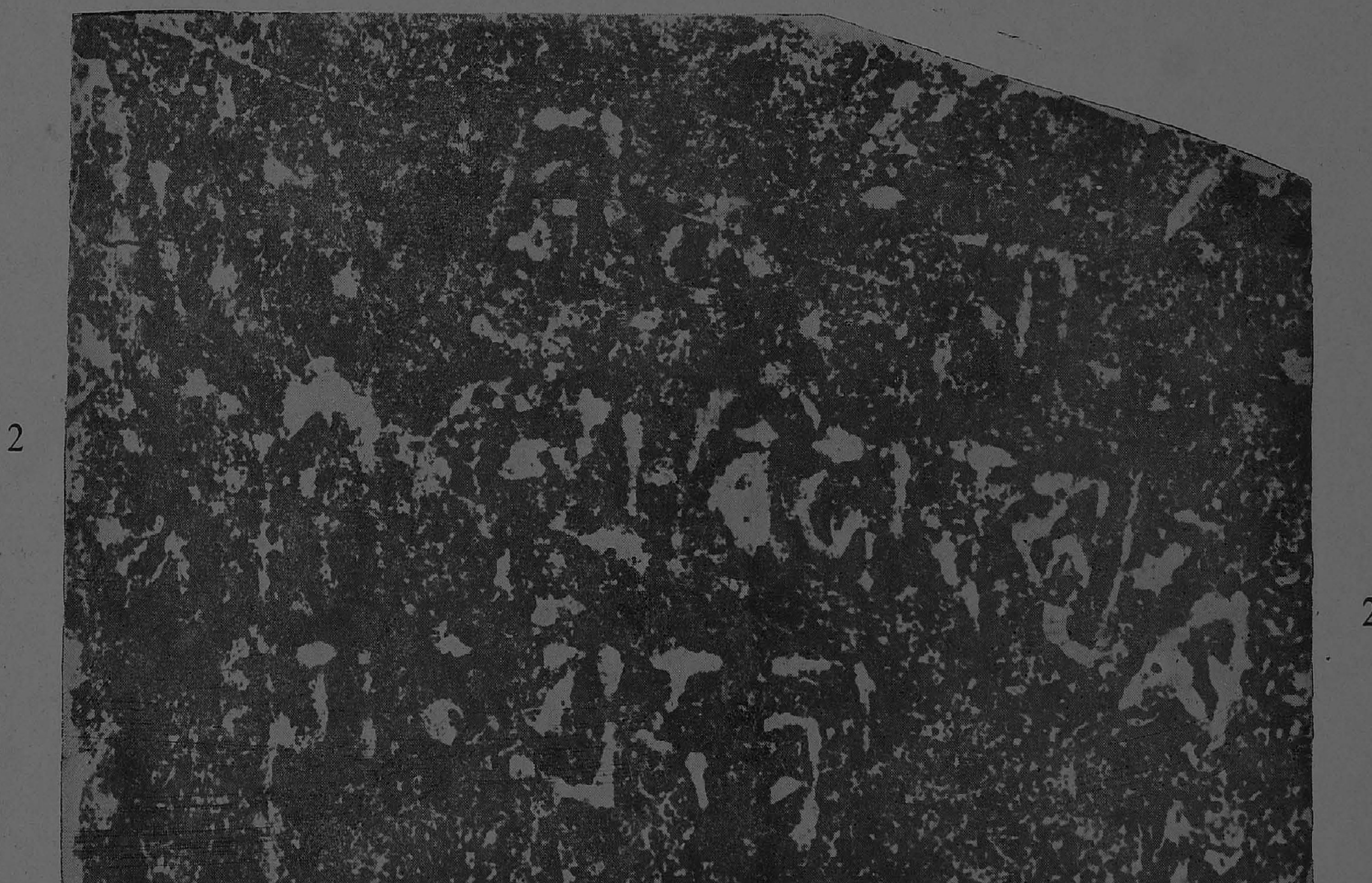
The other inscription, viz. **C**[2] is found incised on a stone built on the floor at the Buddhist monastery in site No. 15. It is in three lines covering an area of about 36 × 20cm. The preservation of the writing is not satisfactory and some of the letters are lost either totally or partially. Both the inscriptions are engraved in bold characters, the height of individual letters, omitting the medial vowel marks, being about 5 cm. Below each of these records is engraved a rectangular diagram divided into two rectangles almost equal in size by a horizontal line in the middle. Each of the two halves, thus formed is again divided into two unequal rectangles by a vertical line. The way of dividing by the vertical lines in **B** is different from that in **C**. It is difficult to be sure about what these four-fold rectangular diagrams indicate. Do they stand for the lands granted as stated in the records ?

Both these records belong to **Mahā-Śivagupta**, who on the basis of the age and area of the records must be identified with the Pāṇḍava ruler of that name who bore the appellation Bālārjuna, as we saw earlier. The inscription B, containing single sentence, records that Mahā-Śivagupta grants (*pradattē*)[3] to a monastery, obviously a Buddhist monastery whose name seems to read as [Ra]myavihāra. And the inscription **C**, also consisting of only one sentence, records that the same king grants to a monastery, again evidently a Buddhist one, whose name appears to be [Dhar]myavihāra. It may be noted that in both the inscriptions the first letter of the name of each of the *vīhāras* is unfortunately not well preserved and hence the reading of the name may be, either, Ramyavihāra or Dharmyavihāra in both the records. However, these names may better be read differently, as has been done by us here, not only because they are the more likely readings, but also because it would do proper justice to the existence of these two different inscriptions of the same king. Or else one may have to take the one epigraph to be a duplicate of the other—a phenomenon, though found at times in the case of votive inscriptions,[4] is not very easy to explain in the case of land-grants.

These two inscriptions shed welcome light on the policy of religious tolerance of Śivagupta Bālārjuna. He styled himself as *parama-māhēśvara*[5] and his own Sēnākapāt inscription speaks eloqently of his deep devotion to the god Śiva.[6] Yet, our two inscriptions reveal for the first time that Śivagupta himself personally patronised at least two Buddhist monasteries (or one) at Sirpur, although we already know from epigraphs that in the Pāṇḍava kingdom, and in Sirpur itself, Buddhist monasteries flourished[7] side by side with the Śaiva and Vaishṇava temples.[8] No doubt, Śivagupta's well known Mallār plates[9] record his grant of a village to the inmates of a Buddhist monastery at Taraṇḍaniśaka. But, as that charter claims to have been issued by the king at the request of his uncle Bhāskaravarman,[10] it is very

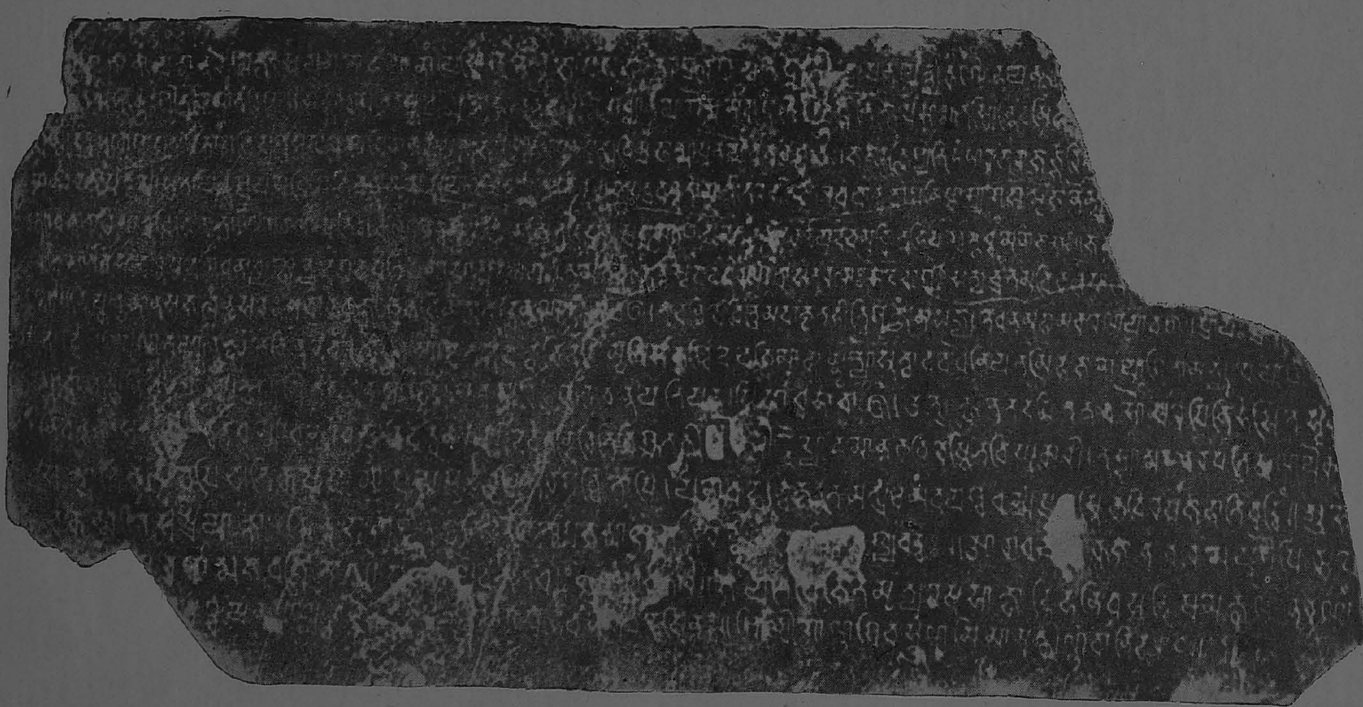
[1] It has been noticed as No. B 288 in the *A.R.Ep.*, 1954-55.
[2] This inscription is the same as No. B 118 of *A.R.Ep.*, 1956-57.
[3] Note the use of present tense.
[4] See, *e.g. Arch.Surv. S. Ind.*, Vol. I, p. 110 and *Journ. Anc. Ind. Hist.*, Vol. III, p. 30.
[5] See, *e.g.* above, Vol. XXIII, p. 120, text lines 4-5.
[6] Ibid., Vol. XXXI, p. 35, verse 3.
[7] Ibid., p. 198 and No. B 117 of *A,R.Ep.*, 1956-57.
[8] See, *e.g.* inscription A edited above and No. B 119 of *A.R.Ep.*, 1956-57.
[9] Above, Vol. XXIII, pp. 120 ff.
[10] Ibid., p. 121, text line 13.

C—BUDDHIST MONASTERY INSCRIPTION OF MAHASIVAGUPTA BALARJUNA



SCALE : One-third

D–FRAGMENTARY INSCRIPTION OF MAHASIVAGUPTA BALARJUNA



SCALE : One-fourth

likely that the village was actually within the *jāgīr* of the latter, who was, therefore, the real donor.[1]

Finally, the present locations of these records may indicate this. The stone bearing the inscriptions B must have been brought to the Gandharvēśvara temple and paved into the floor there, after the disappearance of the Ramyavihāra (not easy to identify at present) to which it originally belonged. Again the stone with the inscription C, most probably belonged to the *vihāra* (i. e. the Dharmyavihāra) at site No. 15, where it is found now. Yet it is very likely that it originally formed part of some well, or something belonging to an architectural scheme, after the collapse of which it found its way to the pavement of the floor. For, the inscriptions recording permanent land grants are not likely to be engraved on stones of the pavements, lest they should be lost soon because of the continuous treading on it by the visitors to the establishment.

B

TEXT[2]

1 Śrī-**Mahā-Śivaguptarājadēvaḥ**

2 [Ra][3]myavihārasya bhūmiṁ pradattē [||]*

C

TEXT[4]

1 . .[5]hā-**Śiva**. .[6]**rājāḥ**

2 [Dhar][7]myavihārasya bhū-

mim pradattē [||*]

D.—*Fragmentary Inscription of* [*Śivagupta*]

The stone slab bearing this inscription[8] was originally found fixed on the top of the compound wall outside the river gateway, of the Gandharvēśvara temple, and since 1957 it is being kept in the Mahant Ghasidas Memorial Museum, Raipur.

Regarding the preservation of the inscription one feels sorry to note that an indefinite portion of the upper part of the stone has been cut off and lost. Again the right side of the available part of the stone too is unevenly broken off and lost and the upper and lower corners on the left side have also disappeared. Hence no line of the record is complete and the number of letters lost in each line varies from 35 (line 3) to 7 (line 14). The preservation of the extant writing is also not quite satisfactory. Thus the record, as we have now, is very fragmentary. There are altogether 14 lines left now and the available text shows

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[1] See ibid., Vol. XXIII, p. 115.
[2] From impressions.
[3] The reading of the first letter of the name is doubtful.
[4] From impressions.
[5] The two letters lost here may be *śrīma*.
[6] Here what is lost is actually the expression *gupta*.
[7] The reading of the first letter of the name is doubtful.
[8] This is registered as No. B 285 of *A.R.Ep.*, 1954-55.

that these lines must have originally comprised 24 verses in different metres, though some of them have disappeared totally.

The extant text contains no name of any **king**.

The partly preserved first three verses of the extant portion speak of some place, used as a residence by those engaged in the difficult task of controlling senses (*saṁyamanōdya-tānām*)—a place which had an auspicious banner (*śubhadhvaja-paṭa*), the height of which, the record describes in a poetic way, was such as to cause concern even to the sun in the sky ; a place of cool breeze all around ; a place of ascetics (*tāpāsāḥ*) practising meditation (*dhyāna-yōgaiḥ*). No doubt this description suggests that the place under description was a *maṭha* or temple—may be the Gandharvēśvara temple itself.[1] The next verse (verse 4) is totally lost excepting the expression *tasminn=idam=iha*, which probably indicates that something was built or set up in that place and that the stone slab bearing the inscription originally formed an integral part of that.

Next 14 verses dwell at length on the hallowness of the worldly life and they remind us of the *Vairāgyaśataka* of the third century of Bhartṛihari's *Śatakatrayī*. They impress upon us that not even an iota of happiness for the man between his birth and his death (verse 5) ; that all that are born, though desire to be youthful always, do suffer from old age (verse 6), and the threefold miseries (verse 8);[2] that all relatives, including sons, do not come to help when one is taken away from the house evidently by the god of death (verse 9) ; that even the king of gods, *viz.*, Indra is saved at times of danger, only by the tears, obviously of his queens;[3] and even the sun is to disappear at the time of the total dissolution of all things (*kalpānta*) ; that men should therefore act suitably without fear (verse 10); that even the gods guarding the quarters, like Indra, Varuṇa etc., and the sun, moon etc., observe and bow in awe to the veracious person (*satyavrata*) (verse 12) ;[4] that the man-lake (*nṛi-saraḥ*) can be approached without fear as long as the crocodile in the form of money does not enter it (verse 14) ; and that man foolishly thinks that only somebody else somewhere sometimes become the prey of the Death. This section ends with the advice that on understanding the very nature of the Death one should become *yōgin* or an ascetic (verse 15) ; that one should not mind one's friends and riches (verse 17) ;[5] and that being bound by the thought of what is right and what is wrong, one should earn money only by righteous method (verse 18).

Verses 19-20 speak of the composer of the *praśasti* whose name is lost. It may however be noted that he is described as the son of a famous expert physician by name Dēvanandi and as a friend of the king, *i.e.* the ruling king, who, as we shall see presently, was no other than Śivagupta. Hence this *praśasti-kavi* (verse 20) may be identified with Kṛishṇanandi, who is already known to us as the son of the physician Dēvanandi and as the composer of another inscription of Śivagupta from Sirpur itself.[6] The next two verses (verses 21-22) seem to describe a person (name not preserved) as the author or executor of the pious work (*karmmaṇi-saṁprayōktā*)—obviously the one mentioned in verse 4 above —perhaps in commemoration of which the present *praśasti* was composed and incised on

[1] See below.

[2] Verses 7, 11 and 13 are lost totally.

[3] The idea is that seeing their tears the enemy spares Indra's life, or the supreme gods like Vishṇu, Śiva, etc., save him.

[4] Verses 7, 11 and 13 are totally lost.

[5] What is intended to be conveyed by the verse 16 is not clear.

[6] *Ind. Ant.*, Vol. XVIII, pp. 179-81.

the stone. Verse 23 is in praise of the god Vishamēkshaṇa, i.e. Śiva. The last or the 24th verse tells us that the *praśasti* was engraved in the temple of Bhavabhēdin (i.e. Śiva), which is perhaps the same as the Gandharvēśvara temple as the location of the record indicates, by the artisan (*śilpin*) Goṇṇaśiva who is to be idetified with his namesake who engraved the Lakshmaṇēśvara temple inscription of Śivagupta at Sirpur itself.

As we have already pointed out, the extant part of the text of the inscription contains no name of any king. Yet the reference to *narapati* in verse 19 suggests that the earlier portion, now lost, must have contained the name of the ruling monarch, who may be identified with Śivagupta Bālārjuna, of the inscriptions **A**, **B** and **C** on the basis of the identifications of the composer and the engraver of the *praśasti*, we have just now seen. In spite of its fragmentary nature, the inscription is interesting in so far as it represents a rare epigraphical piece of poetry on the theme of *vairāgya*.

D

TEXT[1]

[Metres : Verses 1, 14, 17 and 19-22 *Vasantatilakā* ; verse 2, *Mālinī* ; verses 3, 4, 5 (?), 6, 7 (?), 9, 11 (?), 13, (?), 16, 18 and 24, *Anushṭubh* ; verse 23 *Āryā* : verse 10 *Śārdūlavikrīḍita* ; verse 12, *Sikhariṇī* ; verse 15 *Sragdharā* ; verse 8.]

1 . . . . [||*] - - ⏑ - ⏑ ⏑ ⏑ -
⏑ ⏑ [th]ā-gatānāṁ yatnāntaraschi[2] kṛita-saṁyaman-ōdayānāṁ(nām) | yasmiṁ (smin) śubha-dhvaja-paṭa ⏑ ⏑ - gra-lagna - - ⏑ - ⏑ ⏑ ⏑ - [t]y=Aruṇō bhayēna ||[1*] - - - - - ⏑ - - ⏑ - - - - - - - ⏑ - - ⏑ - - [| *] - - - - - ⏑ - - ⏑ -

2 —chy=āsaṁśāntaḥ śītalō mātariśvā||[2*] Sandhyā-rāgaṁ tiraskṛitya yattr=ōjj[va]lana. . . . | dhyāna-yōgair=mmanō vā[cha]ṁ . . . ruvanti tāpasāḥ||[3*] Tasminn=idam=iha . . . . [1*] . . . . [||] [4*] . . . .

3 [d]=āsmiṁ(smin) duḥ-sukhāśā-prapūritāḥ | vidyatē sukha-lēśō=pi n=āntarē mṛityu-ja . .[3] ||[5*] [Ajñān]āt=pravimūḍh-ātmā punar=yauvanam=ichchhatiḥ-(ti) | jātāḥ kliśyaṁti saṁsārē jarā jarjjari. .[4] [||6*] . . . . [1*] . . . . [||7*]

4 Nān ōru tāpa trishō[dbhū]tā yair=nna śrēyasē dhigiti[5] vandana . . yō . . . . khyāṁ (khyām)||[8*] yē puttrāva (ba) ndhatā(vō) yātā narē ji[va]ti ēva[6] vā(bā)ndhavāḥ | nishkāsya gēbāt=sva janai . . . . [||9*] - - - ⏑ ⏑ - - ⏑ - - - - ⏑ ⏑ ⏑ - - - ⏑ - ⏑ - - -

5 lōchana-vāri-mātra-vihita-trāntō=marāṇaṁ patiḥ | kalp-āntē ravi - ⏑ sā ⏑ taṭid—unmēsha-bhramō - ⏑ - - - kēna yad=ēvam=ujjhita-bhiyaś= chēshṭadhvam=ēnō janāḥ||[10*] Ja . . . . [| *] . . . . [||] [11*] ⏑ - - - - -

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[1] From impressions.
[2] Read : *yatnantrais=cha*.
[3] *Mṛtyu-janmanōḥ* may be the intended expression.
[4] Restore something like *tā=ṅgakāḥ*. After this nearly 32 letters, i.e. one verse in *anushṭubh* is lost.
[5] Probably the intended idea is *trish-ōddhutā yē na srēyasē yatantē, tān=dhig=iti*. The metre of this verse is very doubtful.
[6] This word *ēva* may be dropped to honour the metre.

6 sa-Varuṇa-Vasu-Vra(Bra)hma-Pavanā Dhanādhyakshō=nyē cha grahapati ∪ - - ∪ patayaḥ | namaṁtō vīkshantē sva-pada-haraṇa-trāsa taralāḥ sad=aikāgrāḥ satya-vratam=avikalaṁ pāla ∪ ∪ - || [12*] . . . . [| *] . . . .

7 tā ||[1] [13] Nishkalka-mānasa-jalaṁ nṛi-saraḥ suchāruvaktra-āṁvu(bu)jaṁ vimala-vu(bu)ddhi-mṛiṇālikāvat | tāvan=nishēvitum=apākṛitabhiti śakyaṁ nā sajyatē dhana-mahāmakarēṇa yāvat|| [14*] Prāvaḥ pra - ∪ - - ∪ ∪ ∪ ∪ ∪ - - ∪ - - ∪ - - - - - - ∪ -

8 tōr=vvidhi-nipuṇatayā lakshyatē kintu n=aivaṁ(vam) | lakshyaṁ syād=ētad=ēva kvachid=api mṛitibhāk=kaśchid=ēv=ēti mōhān=mṛityōs=ta[t*]tv-āvavō-(bō)dhē niyatam=iha janō yōgitām=abhyupēyāt || | [15*] . . . . [1*] . . . .

9 t=syāad=vā saṁ[sthā]-nibandhanē | [|16*]—tasya mitrasudhanasya ∪ - gatasya kiñchim=p=na chintayati[2] yady=asi sādhu-bhāvāt | utprēkshatē tad=api tatt[r*]a cha sō=parē=pi nirbhartsitē sva ∪ ∪ - ∪ ∪ - ∪ - - [||17*] . . . .

10 niva(ba)ndhanaiṁ(nam) | saṁp[ā][da*]yan=dhanaṁ dharmmā [d*]=dharmm-ādharmma-niva(ba)ndhanaḥ | [| 18*] [Śrī]—Dēva=nandir=iti viśruta-kī[rttir=ā]sīd=vaidy-ōttamō=ntaka-vichēshṭita-vighna-kārī | tasy=ātmajō narapati praṇay- aika - - - - ∪ - ∪ ∪ ∪ - ∪ ∪ - ∪ - - [||]19*] - [3]

11 samprati Kalāv=api ch=ātikashṭē ślāgh-ōpanāma-bhara-nirbhara-garvvitō=pi | yan=n=āvahan=vikṛitimat=prathamaṁ vayaś=cha dharmmē[4] pra[śa]sti-kavir=ēsha jahāti vu(bu)ddhiṁ (ddhim) || [20*] Āstē ∪ - ∪ ∪ ∪ - ∪ ∪ - ∪ - - - - ∪ - ∪ ∪

12 cha karmmaṇi saṁprayōktā | mitra[ṁ] janā ∪ na ∪ - ∪ ∪ tō=grajanmā jā - ∪ - ∪ ra ∪ - ∪ ∪ - khyava(ba)ndhuḥ|| [21*] Ārādhya[n=gu]ru-janaṁ charamē yugē=pi rūpē ∪ - ∪ ∪ ∪ - ∪ - - [| *] - - ∪

13 - ∪ ∪ ∪ - tmaja-varjjit-ātmā - - ∪ - di krita-dhīḥ ksha ∪ - ṁdhakārē ||[22*] Jayatī vijita-mṛityur=ēsha sākshād=iha nivasan=Vishamē-kshaṇō nar[ā]ṇāṁ (ṇām) [| *] . . . .

14 . . . . . [ñchayē]puṇyē||[23*]. . . . . . . śāstur=bhavanē Bhavabhēdinaḥ||(|) śilpī Gōṇṇaśivas=tūrṇṇam=imām=utkīrṇavān=iha|| O || [24*].

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[1] The verse which is lost was probably in *Anushṭubh*.

[2] Evidently to suit the metre. This word seems to have been used in the Vedic Subjunctive mood, meaning *chintayēt*.

[3] This damaged portion may be restored conjecturally as—*pātraṁ Śrī-Kṛishṇ-kavir=ēsha nay-ādhivāsaḥ*|| Cf. *vaidyaśrī-Dēvanandinaḥ* | *śrī-Krishṇanandi tanayō nayapraṇaya-kētanam*|| in another Sirpur inscription of Śivagupta (*Ind. Ant.*, Vol. XVIII, 180 line 17).

[4] Better read *dharmyāṁ*. Construe *dharmyāṁ buddhiṁ ēsha na jahāti*.

No. 23—THREE TELUGU INSCRIPTIONS FROM PULIVENDLA TALUK

(*2 Plates*)

K. V. RAMESH AND S. S. RAMACHANDRA MURTHY, MYSORE

The three inscriptions edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore were copied during the years 1945-47. For the sake of convenience the three records will be referred to hereinafter as **A**, **B** and **C**. All the three records are in early Telugu **characters** and their **language** is also Telugu. None of these three records is dated. But on grounds of palaeography all of them are to be assigned to the **9th-10th centuries A. D.**

While inscription **A** mentions a certain **Davaḷeyarāju,** probably as the ruler responsible for the engraving of the record, inscription **B** refers itself to the reign of **Aggapa,** who receives the usual Bāṇa *praśasti.* Inscription **C** mentions a certain **Aggaḷaya** who, in all probability, is identical with Aggapa of inscription **B.**

As regards **palaeography** it may be pointed out that initial *a* occurs in inscription **B** (lines 6, 11 and 23) and **C** (line 1), initial *ū* in inscriptions **B** (line 13) and **C** (line 2), intial *i* in inscriptions **A** (line 12) and **B** (line 14) and initial *e* (or *ē*) in inscriptions **A** (line 12) and **B** (lines 16, 19 and 30). It is interesting to note that in inscription **C** the letter *ṟ* occurs in two forms, one having a dent at the bottom and the other without it. As regards **orthography,** *krochchu,* which is a verbal form meaning 'to engrave', is used in the nominal sense of 'engraver' in inscription C (lines 6-7); in inscription B, the form *kāṟlu* is employed (line 14) in the place of the correct form *kāḷḷu* meaning 'feet'; in inscriptions A (line 15) and B (line 20) the words *kolgu* and *kolugu* respectively are used for 'grain'. In later Telugu this word becomes *kolchu* or *koluchu* as a result of characteristic palatalization.

A.—Balapanūru Inscription of Davaḷeyarāju

This inscription[1] was found engraved on a stone set up inside the compound of the Śiva temple at **Balapanūru,** Pulivendla Taluk, Cuddapah District, A.P. There are in all 15 lines of writing and 9 more very fragmentary lines. The slab has been broken irregularly as a result of which the first five lines have lost a number of letters along the right margin and lines 7-15 have lost a few letters along the left margin.

The recrod is **not dated** but, as pointed out above, is to be assigned to the **9th-10th centuries** on grounds of palaeography. It mentions a Davaḷeyarāju in line 2, probably as the ruling chieftain and records the grant of 100 *maṟutu* of land as *pannasa* measured by the *rājamāna,* to a donee, the last five letters of whose name were *charikamayya.*

The record is of interest because it mentions **Davaḷeyarāju.** It is likely that this chieftain is identical with the Bāṇa chieftain Dhavaḷeyarasa whose inscription[2] from **Poṭṭipāḍu, Jammalamadugu** Taluk, Cuddapah District, Andhra Pradesh is dated in Śaka 807 (wrong for Śaka 804), Śubhakṛit=882 A.D. In that inscription Dhvaḷeyarasa is given

[1] *A.R. Ep.*, 1946-47, No. B 2.

[2] Ibid, 1935-36, No. 306.

the usual Bāṇa *praśasti*. This Dhavaḷeyarasa of the Poṭṭipāḍu inscription has elsewhere[1] been identified with Vijayāditya Prabhumēru belonging to the main line of the Bāṇa family. It is, however, likely that Dhavaḷeyarasa or Davaḷeyarāju was a member of a minor branch of the Bāṇa family which was administering some principality in the Pulivendla-Jammalamaḍugu-Podili-Tāḍpatri region. This view is supported by the fact that many branches of the Bāṇa family are heard of in inscriptions from Karṇāṭaka, Andhra and Tamil Nāḍu over a long period. Such were the Bāṇa families of Vaṅganūru-vishaya,[2] Suramaru-vishaya,[3] Khāṇḍava-maṇḍala,[4] etc.

TEXT[5]

1 Svasti[| *] śrī . . . .

2 **Davaḷeyarāju** . . . . . .

3 n=ichchina pannasa . . . . . .

4 ṇa-kamā(ma)ḷa(la) śrī[ya] . . . . . .

5 ṇtha bāḷeyambu . . . .

6 . ḷaga Veṇṇapa . . . . . .

7 . charikamayya

8 . rājamānambu nūṟu

9 . ṟutul=nela yichchina

10 . parashṭudiyuṁ sū

11 . tiyu maṇiya

12 . chchunu innā

13 . ḍachina kāṁpuḷchi

14 . dēyambu reṇḍu vushṭi[6]

15 . koṁbidi vuṭlu golgu [||*][7]

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[1] Ibid, para.21.

[2] Ibid., 1958-59, No. B 26; ibid., 1959-60, Nos. B 5 and 10 etc.

[3] Ibid., 1958-59, No. B 17.

[4] *JOR*, Vol. XXI, pp. 98-101.

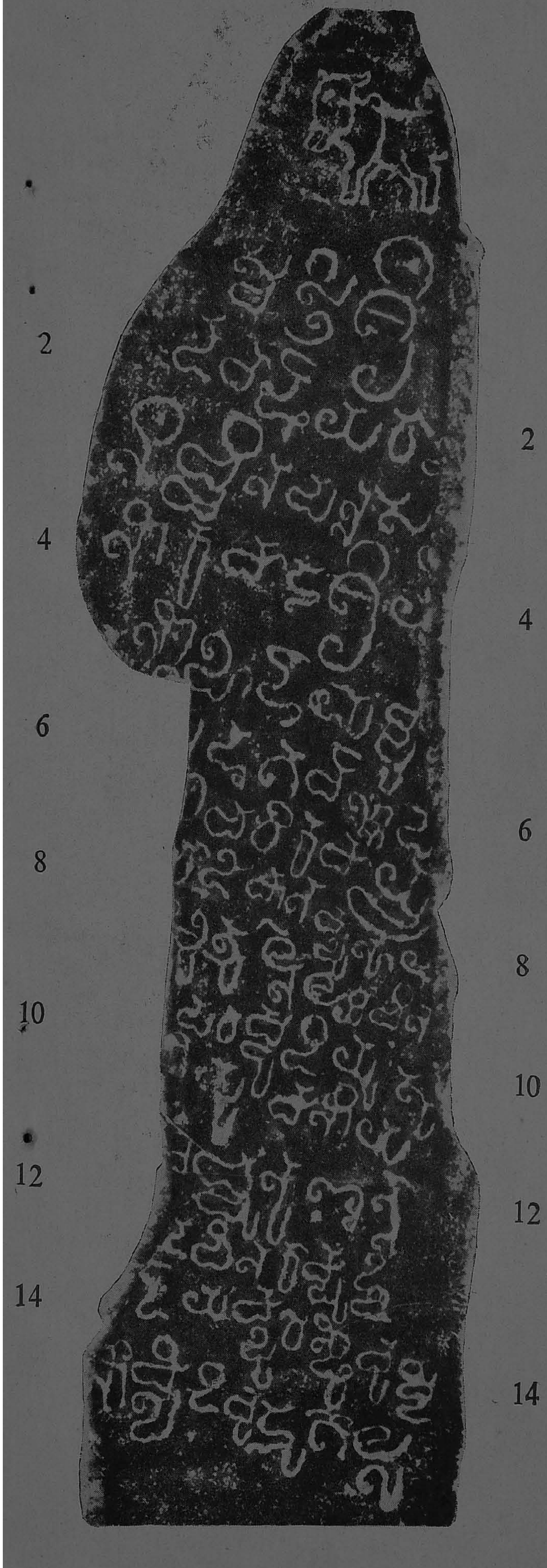
[5] From estampages.

[6] Read *vuṭṭi*.

[7] The following is engraved on another piece probably as imprecatory portion :

1 tuṭṭa
2 ṇḍu.
3 tu.
4 Bara
5 yali
6 pāpa
7 guḍi bu
8 tappina
9 ki

A—BALAPANURU INSCRIPTION
OF DAVALEYARAJU



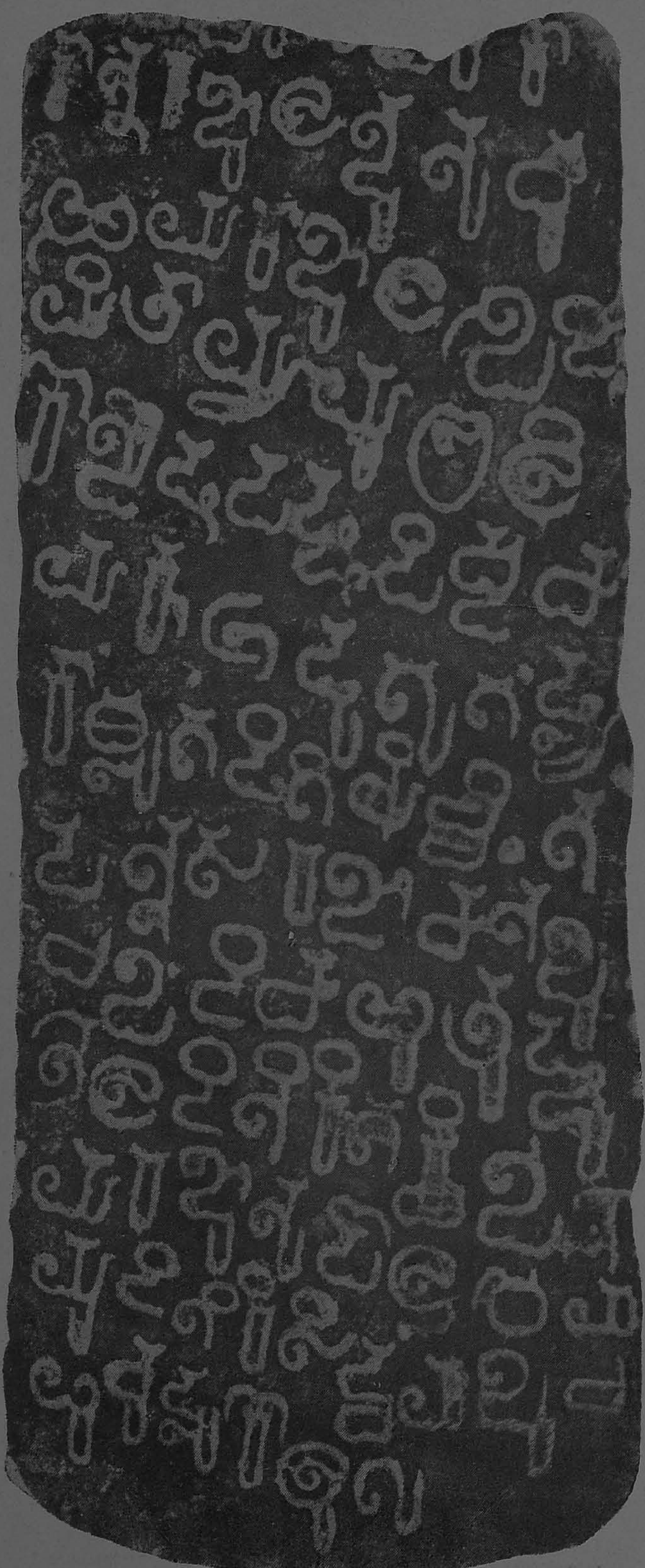
B—UDAVAGANDLA INSCRIPTION
OF AGGAPA

First piece



SCALE : One-fifth

Second piece



Third piece



B.—Ūḍavagaṇḍla Inscription of Aggapa

This inscription[1] was found engraved on two fragments of a broken pillar set up at two different places inside the village of **Ūḍavagaṇḍla**, Pulivendla Taluk, Cuddpah District. There are in all 42 lines of writing and, but for lines 6-8 and 21-22 which are somewhat damaged, the rest of the inscription is well preserved. The inscription is **not dated** but is to be assigned, on grounds of palaeography, to the **10th century A. D.**

It refers itself to the reign of **Aggapa**, who is endowed with the usual Bāṇa *praśasti* (lines 1-6), and records the grant of 50 *marutu* of land measured by *rājamāna* as *pannasa* to Pishṭamayya of Alikoṇḍlapaḷḷa by Bejayitāyya after laving the feet of the donee (lines 10-17). The gift-land is stated to be situated in the village **Ūḍugugaṁḍlya** (line 13). Lines 17-19 contain the names of two witnesses one of which is that of Ba(Bā) ṇayara(rā)ju. Lines 19-20 state that the *siddhāya* from the gift-land was 7 *puṭṭis* of grain (*kolugu*). Lines 21-35 mention a number of persons, but the context in which they are mentioned is not clear. It is interesting to note that some of these persons had the surname of *raṭṭaguḍi*, which is probably the colloquial form of *rāshṭrakūṭa*, an official designation. It is likely that like *pergaḍe* (*pregaḍa*), *sēnabōva* etc., this official designation also came to be a surname in course of time.

The Bāṇa ruler Aggapa is known to us from two more inscriptions, one[2] of them from Sannamūru, Podili Taluk, Nellore District, and the other[3] from Chinapappūru, Tadpatri Taluk, Anantapur District. The Sannamūru inscription probably bears a date in Śaka 890=968-69 A. D. and gives Aggapa the usual Bāṇa *praśasti*. In addition to the epithets given to him in our record, the Sannamūru inscription also has *kṛishṇadhvaja-virājita*, *paiśāchika-paṭahaghōshaṇa*, *vṛishabha-lāñchchhana*, *Nandigirinātha*, *Parigipura-paramēśvara*, *Bāṇaroḷgaṇḍa* and *Balikulārjuna*. The Chinapappūru inscription, which is badly damaged but which belongs to the 10th century on grounds of palaeography, also gives some of the epithets found in the Sannamūru inscription. It is likely that he belonged to the same ruling house of Dhavaḷeya which was holding sway over parts of the Tāḍpatri-Jammalamaḍugu-Pulivendla-Podili region.

Of the two geographical names occurring in the record we are unable to identify **Alikoṇḍḷapaḷḷa**, the village to which the donee belonged. The other village **Ūḍugugaṁḍlya** is the same as modern Ūḍavagaṇḍla, the find-spot of the record.

TEXT[4]

First Piece

1 Svasti [| *] [Sakala-jaga] tri(tra)[yā]-

2 bhivandi[ta-sura(rā)-su]-

3 r-āthī(dhī)sa(śa) Pa[ra]mēsva(śva)ra-

4 pratiha(hā)rikri(kṛi)ta-[Ma]-

5 hābha(ba)li-kul-ōd[bhava]

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[1] *A.R.Ep.*, 1945-46, No. B 149.
[2] *NDI*, Vol. III, pp. 101-03.
[3] *A.R.Ep.*, 1947-48, No. B 6.
[4] From estampages.

6 śrīmat **Agga[pa]** ..

7 landunu svastya .

8 . śrī Pi.i.. ka

Second Piece

9 Kānnara(rā)julandunu Mu-

10 ṟeyarājula Beja-

11 yitāyyayu **Ali-**

12 **koṇḍaḷapaḷḷa** Pishṭama-

13 yaku **Ūḍugugaṁḍlya**

14 kāṟlu gaḍigi ichchina

15 pannasa ra(rā) jama(mā)nabu

16 ēbadi maṟutuḷḷu

17 nela [| *] di(dī)niki śa(sā)kshi Ba(Bā)ṇa-

18 yara(rā)junu Polla . a

19 yu [| *] di(dī)niki Siddha(ddhā)yabu ē-

20 ḻu vuṭlu kolugu [| *]

Third Piece

21 Chāndiva ..

22 ḍeya-raṭṭa ..

23 yunu Aramuṭla

24 Chamuṇḍa-raṭṭagu[ḍi]-

25 yunu Kāliyeḍa-

26 vari Dēveya-raṭṭa-

27 guḍiyunu Chāmu-

28 ṇḍi-raṭṭaguḍiyunu

29 **Gachchavāpaṟay-U-**

B—UDAVAGANDLA INSCRIPTION OF AGGAPA

Fourth piece

38 38

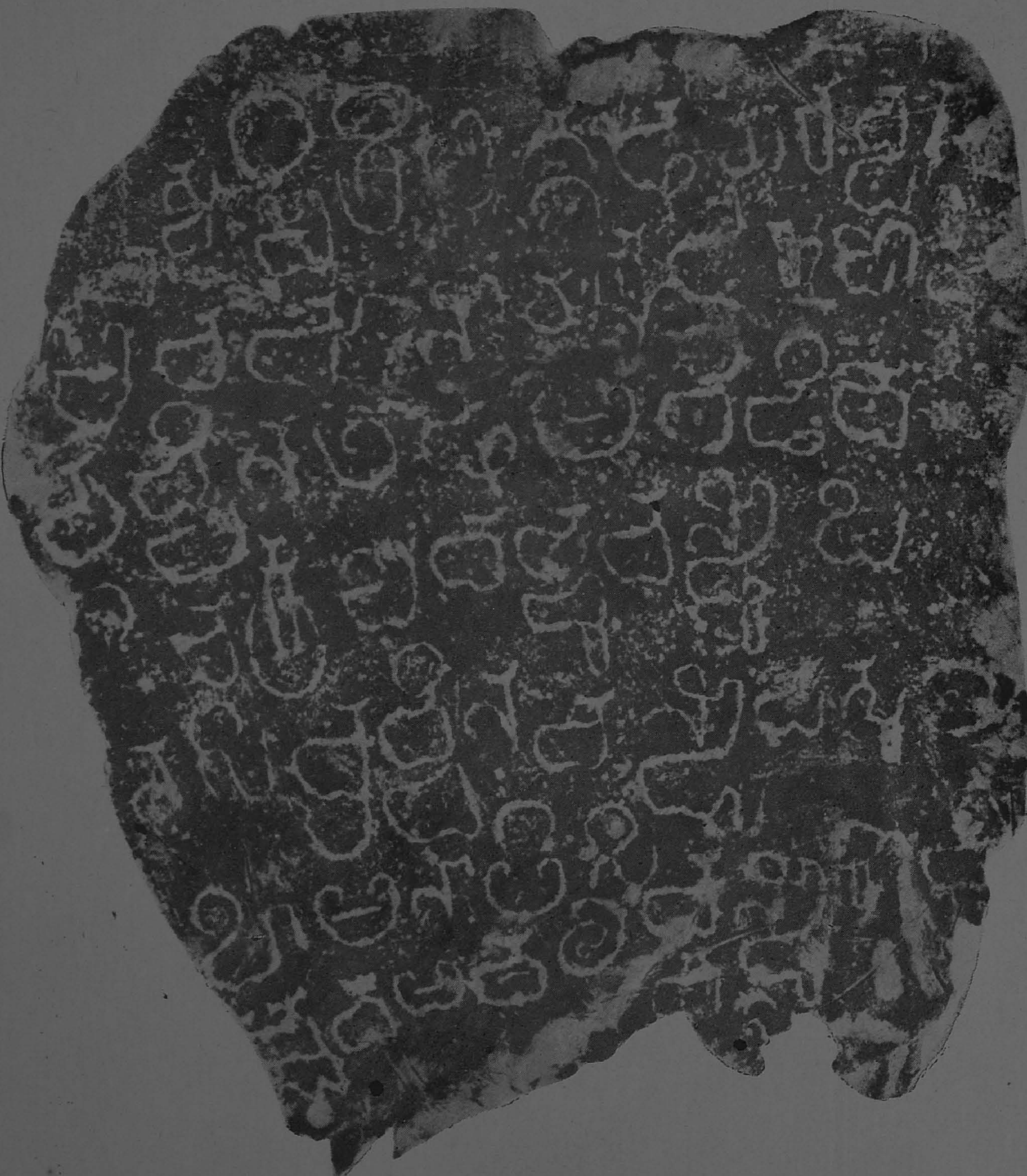
40 40

42 42



SCALE : One-fourth

C—KASANURU INSCRIPTION OF AGGALAYA



SCALE : One-fourth

30 ttavayyayu Eḍa-

31 vari Chabladēva-

32 ṇḍunu Chōreya-

33 [kā]ḍallunu Baliyachchu-

34 ḍla Mallapavu-

35 n=ddhī(dī)niki vakrabu

36 vachchinava(vā)ru

37 [Vā*]raṇa(ṇā)si[n=ḻachchinava(vā)]-

38 ru Śrīpaṟva(rva)ta[muna]

39 kā(ka)vilayun=a-

40 ḻisinava(vā)ru [||*]

41[1] Mākeya

C.—Kasanūru Inscription of Aggaḷaya

This inscription[2] was found engraved on a stone slab lying by the side of the road leading to the market in the village **Kasanūru**, Pulivendla Taluk, Cuddapah District. The letters in the record are somewhat indifferently engraved. Though the record is not dated, its characters bear remarkable resemblance to those of inscription **B** above.

This inscription records that the land (probably the one on which the inscribed slab was lying) which was of Taḷāṟaviḍu, was granted to Vamāṇaya of Kachchanūṟu by Aggaḷaya on the former's death in a battle in the village (lines 1-4). Lines 4-6 contain imprecations and lines 6-7 state that the engraver of the record was Vaṟadhali.

Though Aggaḷaya does not receive any regal titles and epithets, in view of the palaeographical similarity of inscriptions **B** and **C**, he may be tentatively identified with the Bāṇa chieftain Aggapa.

The gift-land is referred to as *Taḷāṟavīṭipola*. On the one hand Taḷāṟavīḍu could be the name of a village. In this case its representative is not found on the modern map. On the other hand, it is possible that Vamāṇa died in the battle, discharging his duties as *taḷāṟa*, and that the land was granted as compensation, to be enjoyed by the members of his house.

Kachchanūru to which Vamāṇa belonged is the same as Kasanūru the find-spot of this epigraph.

[1] There is a blank space in between lines 40 and 41.

[2] *A.R.Ep.*, 1946-47, No. B 10. The gist of this inscription given therein is inaccurate.

TEXT[1]

1 Svasti[| *] śrī **Aggaḷaya Kachcha[nū]-**

2 **ṟa** Vamāṇayakū(ku) ūru pō[ṟa*]

3 chachchina Taḷāṟavīṭi po-

4 la[2] vakrabi(bu) vachchuva(vā)ṇḍu Ba(Vā)-

5 [ra]na(ṇā)si vrachchinava(vā)ṇḍu pasu[la]

6 Bāṟanā[sin=a]ḻlisi[na*]va(vā)ṇḍu [| *] kro-

7 chchu Vaṟadhali chaṇḍuko[ma] [||*]

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[1] From estampages.

[2] Here a word like *ichchinadi* is to be supplied.

No. 24—NOTE ON FOUR GUPTA-PERIOD INSCRIPTIONS

P. R. SRINIVASAN, MYSORE

1. *The Gadhwa Stone Inscription of the alleged year* 88

Dr. Fleet has published the inscription under review in his *C.I.I.*, Vol. III on pages 36 ff. The inscription is illustrated on plate *iv B* of the same book. He has read the date, occurring in line 11 of the text, as *88*, and this reading has stood unverified all along. In view of the fact that this year *88* falls within the reign-period of Chandragupta II, this record has been attributed by Fleet to this ruler and has been adopted as such by other scholars too.

On a close examination of the numerical symbols of this record, it has been found that Fleet has, by sheer inadvertence, missed to note the real value of the figure representing the tens, and has read it as *80* whereas it actually stands for a different number. The most important feature of the figure for *80* is the presence of a vertical stroke and the absence of a horizontal line in it *e.g.* the figure **80** in the *Udayagiri Cave Inscription* of the year *82*[1]. On the contrary, the figure in the record in question displays unmistakably the horizontal line though the vertical line is faint. So, it becomes clear that it is not *80*. If this is so, then it has to be ascertained which other figure has, besides being circular in form with a vertical line in it, has a distinguishing horizontal line also. This sort of numerical figure is only that which represents *90*. This special feature can be seen very prominently in the *Sāñchī stone inscription of the year 93*[2] and the *Gadhwa Inscription of the year 98*[3]. It, therefore, becomes clear that the real date of the record is *90* [+]*8*, i.e. *98*. This correct reading of the date makes the inscription belong to the time of Kumāragupta I. In fact all the three records namely those illustrated on plate *iv B*, *C* and *D* of *C.I.I.*, Vol. III, belong to the time of this ruler only as is apparently seen from their palaeographic features also. It is very likely that they were all engraved by one and the same person in the year *98*.

That there were other similar records at the same place in Gadhwa has been known from the fragmentary records engraved on two faces of a four-sided sand-stone pillar, published by Fleet in *C.I.I.*, Vol. III, pp. 264 ff. and illustrated on plate *xxxix B* therein. This inscription has been rightly surmised by Fleet to belong to the time of the Kumāragupta I, on palaeographical grounds. This pillar and the one on which the records dated the year **98**, discussed above have been engraved, appear to have belonged to a structure, probably religious in character.

2. *Khōh plates of the Mahārāja Samkshōbha of the year* 208, *and not the year* 209.

While writing the note on the Bhumarā pillar inscription of Hastin[4] Dr. D. C. Sircar, has as usual, first corrected the reading of the record which is the most important aspect of the science of Epigraphy. Besides correcting the name of the grandparent of Śivadāsa, Dr. Sircar has corrected the unit figure in the *divasa* date also as **8**, which it really is. When

[1] *CII*, Vol. III, plate *ii B*.
[2] Ibid., plate *iii B*.
[3] Ibid., plate *iv D*.
[4] Above, Vol. XXXIII, pp. 167 ff., and plate.

4 DGA/77

this is done, it naturally raises the question whether the unit figure occurring in the date '*209*'[1] of the Khoh plates of Mahārāja Samkshōbha is also correct as read by Dr. Fleet[2]. When this unit figure **9** is compared with the unit figure of the *divasa* date of the Bhumarā pillar inscription referred to above it seems to agree in toto with the latter. If this is so then the unit figure in the date of the Khōh plates under discussion also becomes **8**, and consequently the date is really '*the year* **208**'.

3. *Only one set of plates and not two single plates each of a different charter from Khōh of Mahārāja Śarvanātha.*

Dr. Fleet, has published two single copper-plate inscriptions, each separately on pp. 129 ff. in his *C.I.I.*, Vol. III. These plates are illustrated also separately on plates *xix, A* and *B* in the book. While dealing with the first plate Dr. Fleet has stated on page 130 of his book the following : " The inscription is one of the *Mahārāja* Śarvanātha ; and the charter recorded in it is issued from the city or hill called Uchchakalpa. The date is lost, in the second plate." Similarly in dealing with the second plate Fleet has stated on page 133 of his book the following : "The first plate containing the name of the *Mahārāja* and the place, where the charter was issued, is lost ; but the date, and other details at the end, show that the inscription is one of the *Mahārāja* Śarvanātha of Uchchakalpa ".

It is really surprising to note how such an eminent master of Epigraphy as Fleet has been lead to believe that these two plates belong each to a different set of copper-plate charter, of one and the same ruler, inspite of the fact that in shape, size and palaeography both the plates should belong to one and the same set issued by the ruler Śarvanātha in the year 197- Any one can see that the text in lines 15 and 16 of the plate *A*, viz. *yē ch=āsmad-vaṁś-ōtpa lyae mānaka-rājānas=tair=iya[ṁ*] dattir=na vilōky (py)=ānumōdaniya* runs perfection with the text in line 1 of plate *B*, viz. *yathā-kalañ=cha pratipālanīya* [| *], etc.

In view of the above, the two separate plates illustrated on plate *xix A* and *B* of *C.I.I.*, Vol. III and dealt with as two different records by Dr. Fleet, have to be taken as belonging to only a single set of plates of Śarvanātha dated in the year 197.

4. *The caste of Ravikīrtti of the Mandasor Stone Inscription of Yaśōdharman of the Mālava year* **589**.

Dr. Fleet has edited this interesting inscription in his *C.I.I.*, Vol. III, on pp.150 ff. and plate *xxii*. Regarding the family of ministers figuring in the record he has the following to say : " The genealogy of this family of ministers is given ; and it includes a somewhat noticeable name in that of Bhānuguptā, the wife of Daksha's grandfather, Ravikīrtti. Her date would be just about one generation before that of the king Bhānugupta, for whom we have the date of Gupta-Saṁvat 191 (A.D. 510-11) from the Ēraṇ Posthumous pillar inscription of Gōparāja, No. 20 above, page 91, and plate *xii B* ; and the coincidence of name and time is such, that it is almost impossible not to imagine some family connection between him and her. Bhānuguptā, of course, must have been a Kshatriya ; and Bhānuguptā's husband, Ravikīrtti, was evidently a Brāhmaṇ. But the ancient Hindu law authorised the marrying of Kshatriya wives by Brāhmaṇas. And we have an epigraphical instance of this practice in the Ghatōtkacha cave inscription of Hastibhōja, a minister of the Vākāṭaka

[1] *CII*, Vol. III, pp. 112 ff., and plate *xv B*.
[2] Above, Vol. XXXIII, plate facing page 167.

Mahārāja Dēvasēna ; it tells us that Hastibhōja's ancestor, the Brāhmaṇ Sōma, "in accordance with the precepts of revelation and of tradition" married a Kshatriya wife, through whom Hastibhōja was descended, in addition to some other wives of the Brāhmaṇ caste, whose sons, and their descendants applied themselves to the study of the Vēdas"[1].

This long quotation may be excused, because it has been found necessary to give it here in order to make the points given below clear. It is apparent from Dr. Fleet's remarks that he wants to make the family of ministers as of Brāhmaṇa caste, wants to connect the name of Bhānuguptā the wife of Ravikīrtti, one of the members of the family, with the imperial Gupta family, and that he cites inscriptional and Dharmaśāstra evidence for the marriage of a Kshatriya woman with a Brāhmaṇa.

In ancient records and especially in the records of the Gupta period, if a Brāhmaṇa is mentioned not only he is mentioned as a Brāhmaṇa and his gōtra is given but also he is described as learned in the Vēdas, etc. This appears to be almost an invariable feature. Besides, in many cases, the Brāhamṇa names end in *śarman*. We may cite here some examples from the records of the period in question, viz. (1) The person Dēvavishṇu figuring in the *Indor Copper-plate Inscription of Skandagupta of the year* **146**, is described as Brāhmaṇa and as *satat-Āgnihōtra-[ch*]chhandōgō Rāṇāyaṇī(ṇī)yō Varshagaṇa-sagōttra,*[2] and (2) the persons, among others, Dēvasvāmin and Śarvvasvāmin in the *Khōh Copper-plate Inscription of the Mahārāja Hastin of the year 163*, are described as *Bhāradvāja-sagōttra-Vaiji(ja)sanēya-sabrahmachāru*(ri)ṇē[3], In the case of persons belonging to other castes such distinguishing descriptions are seldom employed, as for instance Parṇadatta of the *Junagaḍh Rock Inscription of Skandagupta of the years 136, 137* and *138*, and Madra, the son of Rudrasōma *alias* Vyāghra and the grandson of Bhaṭṭisōma and great-grandson of Sūmila of the *Kahaum Stone Pillar Inscription of Skandagupta of the year* **141**.

Coming to the record under discussion, the members of the family of ministers figuring in it, including Ravikīrtti, are not described as Brāhmaṇas ; neither are they called as belonging to any *gōtra* ; nor do their names end in *śarman*. Above all none of them is called as learned in the Vēdas etc. This, itself, is enough to show that they were not Brāhmaṇas. That they belonged probably to the Vaiśya community seems to be suggested by the manner they are described as well as by their name endings, like °*datta*, (e.g., Shashṭidatta and Abhayadatta) and °*dāsa*, (e.g., Varāhadāsa). And this seems to get support from the fact that they are stated to have belonged to the "pure race of Naigamas". No doubt the word Naigama may means, as has been explained by Fleet himself "an interpreter of Vēdic quotations as words [4], and would thus make the race as of Brāhmaṇa. But in the absence of a specific mention of the members of the race as Brāhmaṇa etc., this word Naigama has to be taken in the meaning of a merchant. So, here the description of Shashṭidatta as "spreader of the pure race of Naigamas" has to be taken as denoting the fact that he belonged to the merchant class. If this is so, then Ravikīrtti, a descendant of Varāhadāsa, the son of Shashṭidatta, also should belong to the same class. Interestingly this Ravikīrtti is stated to have married a certain woman named Bhānuguptā. The °*guptā* ending of the name, instead of reminding one of the name of imperial Gupta king Bhānugupta, suggests at once that she also belonged to the Vaiśya community as some of its members were also called *guptas*. Now it is clear that Ravikīrtti, a member of a merchant class, no doubt an influential group

[1] CII, Vol. III, p. 152.
[2] Ibid., p. 70, text lines 6-7.
[3] Ibid., p. 103, text lines 7-8.
[4] Ibid., p. 328.

of that , married naturally a woman belonging to his own community. If it were at all true that there was even a remote connection of her with the imperial royal family, the fact could hardly have been omitted by the writer of the record. Now that the caste to which the members of the family of ministers has been decided as above, there is hardly any room for discussion about the permissibility of a Brāhmaṇa marrying a Kshatriya woman as admitted by the *Dharmaśāstras*. As has been stated above, there is no evidence of *varṇa saṁkara* or *anulōma* marriage in this record. On the contrary, the marriage between Ravikīrtti and Bhānuguptā was a perfectly valid one as per the injunctions of the *Dharmaśāstras*. True, there is the instance of a Brāhmaṇa marrying a Kshaṭriya woman as known from the Ghaṭōtkacha cave inscription of the Vākāṭaka king Dēvasēna. There the Brāhmaṇa had regular Brāhmaṇa wives also whose sons and their descendent are stated to have "applied them selves to the study of the Vēdas" [1] so that the Brāhmaṇa lineage was continued unbroken. In a note under *A.S.W.I.*, Vol. IV, p. 140, quoted above, Bühler has stated that the custom of "Brāhmaṇas taking wives from other castes prevailed and considered lawful up to the sixth century, though the compilers of the modern *Nibandhas*, such as Nīlakaṇṭha and Kamalākara, who are as profoundly ignorant of the history of their country as Hindu schoolmen always are, declare that it is forbidden in the Kali-yuga, i. e. since 3101 B. C. "I think this criticism of the Hindu schoolmen in general and of the *Nibandha-kāras* in particular does not seem necessary. For, the *Dharmaśāstras* have recognised not only the *anulōma* form of marriages but also the *pratilōma* form. These texts are known to be ancient and that Nīlakaṇṭha and Kamalākara must not have been ignorant of them in whatever other matters they were ignorant. The *anulōma* and *pratilōma* form of marriages did not stop from taking place with the 6th century but are even now prevalent. All that the *Nibandhakāras* intended seems to be that in the Kali-yuga such marriages should be avoided. Similarly the Hindu schoolmen have been and are there as any other schoolmen in any other part of the world to inculcate in the minds of the people what is enjoined by the scriptures only.

[1] *ASWI*, Vol. IV, p. 140.

No. 25—CHIKKANANDIHALLI INSCRIPTIONS OF VIKRAMADITYA-I

(*1 Plate*)

B. R. GOPAL, DHARWAR

The two inscriptions, impressions of which were sent to the office of the Government Epigraphist for India (now Chief Epigraphist) by the Superintendent of the South-Western Circle of the Archaeological Survey of India, were found in the village of **Chikka-Nandihaḷḷi** in Byadagi Taluk of Dharwar District. The exact situation of these inscribed slabs are not known.[1] They have been noticed in the *Annual Report on Indian Epigraphy*, 1960-61 (App. B Nos. 406-07 and Introduction p. 23-24). I am editing them here with the kind permission of the Chief Epigraphist who got the inscription recopied by Dr. S.H. Ritti, as the ones sent by the Superintendent were not satisfactory.

These records are very important, for, they belong to the reign of **Vikramāditya I,** of the Chālukya dynasty ruling at Bādāmi, of whom we have very few stone inscriptions. The Dimmaguḍi[2] and Turimeḷḷa[3] inscriptions are the only two lithic records which can be assigned, without any doubt, to this king. Both of them are dated respectively in the 27th and 2nd regnal years. The records now being edited are **undated,** but they have a more confirmatory evidence than palaeography to show that they belong to the reign of Vikramā ditya I, son of Pulakēśi II. These two records refer to the king as 'Kokkuḷi Vikramāditya' and this is the most interesting feature, for, no record of his till now found described him with the epithet (?) *Kokkuḷi*. Only in the Sanjan plates of his uncle Buddhavarasa Vikramāditya is described as 'Kokkuḷi Vikramāditya'. While editing that record Sten Konow said that "we are justified in making use of the historical information contained in the Sanjan grant and even the attribution of the name *Kōkkuḷi* to Vikramāditya I, may very well be justified if we remember that the name Kōkiḷi occurs in the genealogy of the Eastern Chālukyas."[4] For the first time the records under study confirm that Vikramāditya I was known also as Kokkuḷi Vikramāditya.[5] This, in itself, is enough evidence to attribute the records to that king. It may be noted that the Rūgi inscription dated 1015 A.D. while narrating the genealogy of the Chālukyas also refers to this king as Kokkuḷi Vikramāditya.

The **palaeography** of the records call for some remarks as it also forms a basis for assigning them to Vikramāditya I. For the sake of convenience, the records are numbered as **A** and **B**. The initial *a* occurs in lines 4 and 6 of **A**, lines 1 (twice) and 3 of **B**

[1] Dr. Ritti informs me that it is a deserted village and the inscribed slabs were lying near a small Śiva temple.

[2] *SII*, Vol. X, No. 24.

[3] Above, Vol. XXIX, pp. 160 ff.

[4] Above, Vol. XIV, p. 148.

[5] **Ranna** while giving the genealogy of his patron Iṛivabeḍaṅga-Satyāśraya (*Gadāyuddha, Āśvāsa* II prose passage after verse 7) refers to Vikramāditya II, son of Vijayāditya as Komkaṇi Vikramāditya. It is not sure, however, whether 'Kokkuḷi' is a mistake for Komkaṇi in which case that epithet must be attributed to Vikramāditya I also. But most probably 'Kokkuli' and 'Komkaṇi' are two different epithets, the meaning of which, however, is not clear. It may be noted that a certain Kokiḷi or Kokiḷirāju is known to have been a Telugu Chōḷa chief, from records of the 8th-9th centuries (cf. *ARIE*, 1964-65, Introduction and B. 52).

and *ā* in line 4 of **B**. This latter is somewhat different from the same found in the Turimeḷḷa inscription. Vowel *i* and *ī* are found in line 6 of **B** and in line 9 of **A** respectively. The downward curve attached to the consonant on its right side to indicate the medial *ā* is not always the same. *Nā* in *sēnā* of line 2 of **A** and in *sēnā* of line 4 of B are cases in point. The Dravidian ṟ is indicated by a circle which is divided into four quadrants by two lines interesecting at right angles.

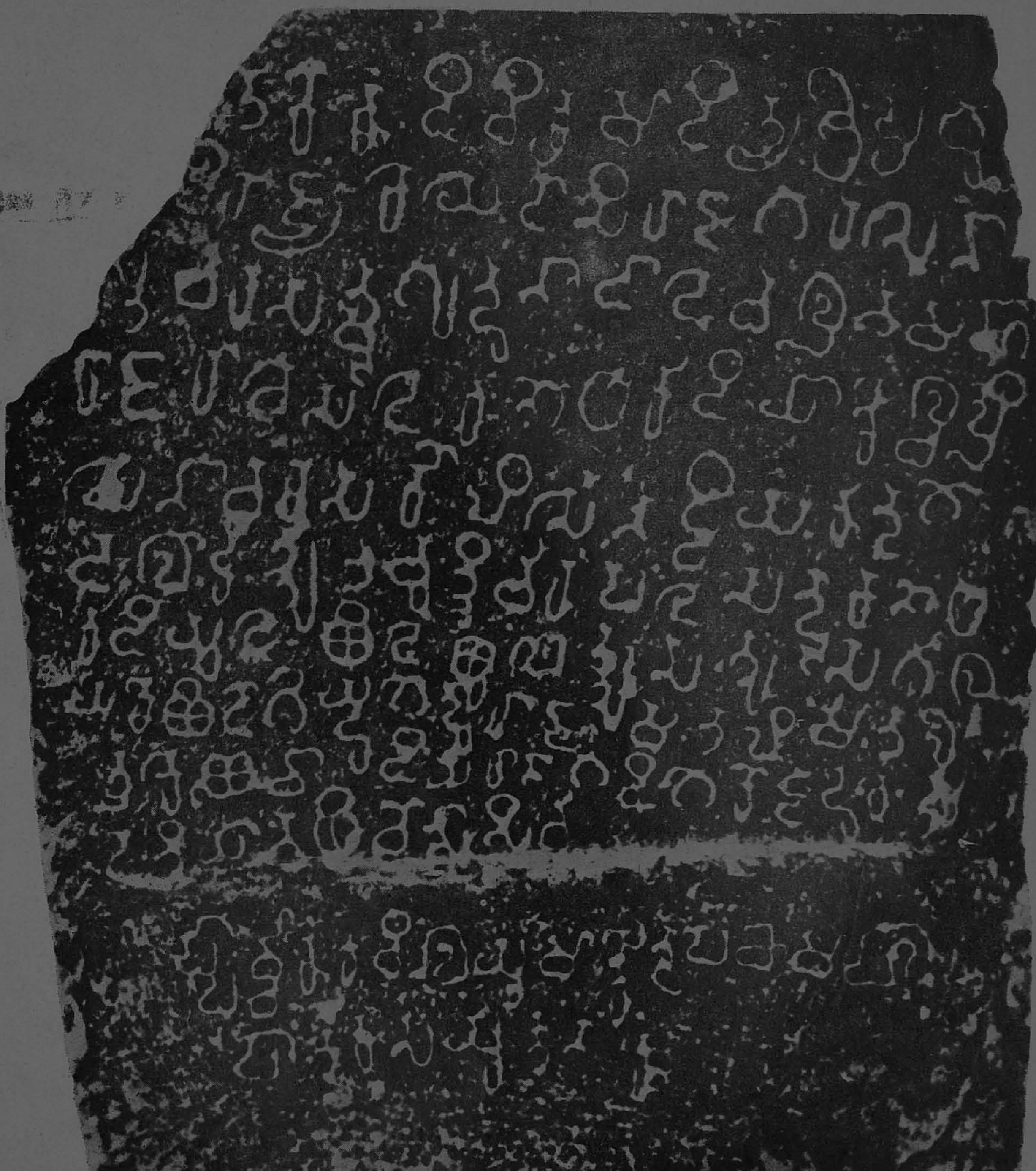
The **language** of both the records is Kannaḍa. The **object** is to commemorate the death of certain individuals. The meaning of the inscriptions is not very clear, however, so far as the details are concerned. The first record (**A**) refers to **Dōsirājagara Sēnāvarasa** as governor of **Mūgunda-nāḍu** while in **B** the chief is referred to wrongly as Dosadirājagara-Sēnāvarasa. A damaged record from Elevāka[1] refers to a Sēnāvarasa as ruling the Banavāsi-12000 division. The record is assigned to 1015 A.D. by Mr. Rice though no reason for doing so is stated.[2] But it looks probable that the king Vikramāditya-Satyāśraya referred to in that record was Vikramāditya I, for, no later Chālukya king suffixes the title *Satyāśraya* to his own name. But the badly damaged nature of the record precludes us from coming to any definite conclusion.

However, we have another record from Māyitammána-muchchaḍi[3] in the same District which refers to the chief Sēṇavāra who appears to have been governing Mūgunda-nāḍu as a feudatory of Vijayāditya-Satyāśraya, grandson of Vikramāditya I. Though we cannot be sure about it we may possibly identify this Sēṇavāra with his namesake of our records. Another inscription from Kigga[4] in Kadur District refers to a Sēnāvarasa who was contemporaneous with the Āḷupa king Chitravāhana. The latter is the husband of Kuṁkuma-mahādēvi, granddaughter of Vikramāditya. The record, however, does not say what position Sēnāvara was holding. If he were the same as the Sēnāvarasa of our records, then he would be a senior contemporary of Chitravāhana. That Sēnāvarasa of our records is the earliest member of the family known hitherto is, however, clear.

The records state that he was governing Mūgunda-nāḍu, obviously the same as Mūgunda-nāḍu referred to above in the Māyitammana-muchchaḍi record. A record of Vikramāditya VI from Ukkund[5] in Ranebennur Taluk of Dharwar District refers to Vijayāditya of the Māṭura family as the governor of Mugunda-12 division, besides others. Another record of the same king from Beḷagāmi[6] dated 1081 A.D., refers to *mahāpradhāna* Tambarasa, a subordinate of prince Jayasiṁha, as ruling Mūgunda-12 division besides others. This division must be different from Muḷgunda-12 referred to in some records.[7] The latter division could be identified with the villages round about and inclusive of Muḷugud, in Gadag Taluk, which, however, is far removed from Ranebennur and Byadagi Taluks. There is yet another division comprising of 30 villages and named after its chief place—Mugud. This latter place is identical with Mugad in Dharwar Taluk, which also, for the same reason, cannot be the headquarters of the Mūgunda-nāḍu of our records. It is, however, possible that Mūgunda-nāḍu might be identical with the area round about the village Magod in Ranebennur Taluk. This might be the chief village of the division Mugunda-12 referred to above

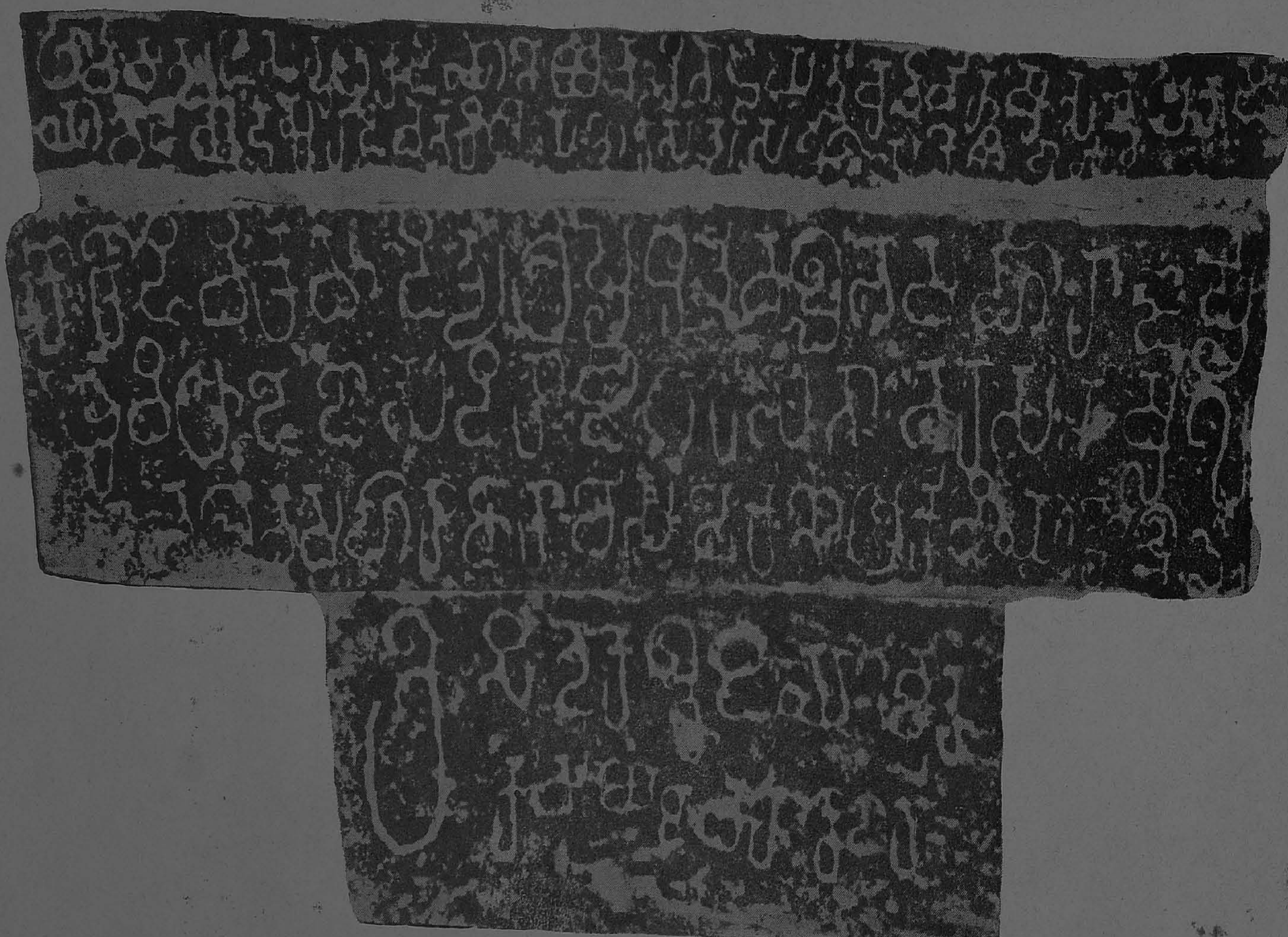
[1] *Ep. Carn.*, Vol. VIII, Cb. 381.
[2] Ibid., translation, p. 67.
[3] Ibid., Vol. VII, Sk. 278.
[4] Ibid., Vol. VI, Kp. 37.
[5] *A. R. Ep.* 1934-35, B.K. No. 66.
[6] *Mys. A. R.* 1929, No. 65, pp. 131. ff.
[7] *SII*, Vol. XI, Pt. I, Nos. 28, 65 etc

A—CHIKKANANDIHALLI INSCRIPTION OF VIKRAMADITYA



SCALE : One-third

B—CHICKKANANDIHALLI INSCRIPTION OF VIKRAMADITYA



SCALE : One-third

in the record from Ukkund, within ten miles to the west of Magod. But, if this identification is correct, we do not know how the name Mugunda came to be known as Magod later on.

Another badly damaged record from Chikka-Nandihaḷḷi[1] also registers the death of a hero and therein refers to Dōsi Sēnāvarasa who is the same as the chief of our records. The inscription, however, does not refer to the ruling king. But from the context it appears as though he was Vikramāditya I.

TEXT[2]

A

1. [Śrīma]t[3]—**Kokkuḷi Vikkramāditya** śrīpṛithu-

2 [vī]-rājyaṁ keye **Dōsirājagara Sēnā-**

3 [4]**varasan=Mūgundu-nāḍ**-āḷe- Vallabha-mahā-

4 rājarā vesade Kaṇa-Arkadiyān-kolvalli

5 Sēnāvarasar-koliseṁnaṭṭiya kundugo-

6 [ḷa]l-āḷuttu tamuttirvaraṁ paḍe sandu Kaṇa-A-

7 rkadiyuḷ=eṟid=eṟupettu sat[t*]u sargāla-

8 yakk=ēṟdo[ṁ]g=iydug=endu rājamatali matal=pa-

9 ttu keṟevoḍiyarā nāgadige koṭṭadu ī

10 dattiyān=aḷivōn=sāsirva-

11 r-ppārvvaru kavileyumān=konda pañcha-mahā-

12 pātaka-sayuktan-akku [||*]

B

Top panel

1 Tāvaman-paḍe-sandu Arkadiyān-eṟivalli Naṭṭiya tavutirvaruṁ mun-sandu Arkadi-

2 yān-vāḷ-eṟidu Puradēvana Kiṟiyaṇanu sat[t*]u sarggālayakk=ēṟidōn

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[1] *A.R·Ep.*, 1960-61, No. B 408.

[2] From impressions.

[3] The slab is broken at the top left corner and the extant portion appears to be *t*, being probably a part of *śrīmat*.

[4] A portion of probably the letter *sti* is seen in the beginning of this line. This might be a part of the word *svasti* which generally appears at the very beginning of inscriptions.

Middle panel

3 **Kokkoḷi-Vikkramāditya**-śrī-Pṛithuvī-vallabha-mahārājar-p ṛi-

4 thuvi āḷe **Dosadirājagara-Sēnāvarasan=Mūgu-**

5 [**nd**=āḷe Valla]bha-mahārājarā vesade Kaṇa-Arkadiyān-kolvaḷḷi

Bottom panel

6 śrī-Sinda-kalkutiya irvvaru

7 kamaṟa[da]varu kēdor[u] [||*]

No. 26—DHUNDSI INSCRIPTION OF KRISHNA III

(*1 Plate*)

MADHAV N. KATTI, MYSORE

The inscription[1] edited below with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, was copied by me at the village **Dhuṇḍśi**, Shiggaon Taluk, Dharwar District, in the course of my tour of that Taluk, in April 1969. The inscription is on a hero-stone which was brought out in the process of clearing the area about a furlong away from the village, for the construction of a culvert for the Shiggaon-Dhuṇḍśi Road. The stone is broken into two pieces and the inscribed portion is slightly damaged.

The inscription is in Kannaḍa **language** and **characters** of the 10th century. The **palaeography** of the record is regular for the period to which it belongs, the letters being indifferently engraved in some cases. The letter *ri* in *parihāra* (line 9) which is having the *i* sign in a triangular form instead of cursive is worth noticing. Amongst the **orthographical** features, it is interesting to see the use of medial vowel *o* in place of *a* in the word *mūvadimbaru* (line 8).

The **date** portion of the record has lost a few words pertaining to the Śaka year and month, but on the basis of palaeography, It can be restored as **Śaka [8]69, Plava,** *ashṭami*, **Sunday**. These details are not sufficient to give the exact corresponding equivalent in the Christian era. But since *ashṭami* fell on Sunday only four times during the cyclic year Plava, in the said Śaka year, the date can be taken to be May 16 or 30 or October 10 of A.D. 947 or February 20 of A.D. 948. The inscription refers itself to the reign of **Kṛishṇarāja**, who is obviously **Rāshṭrakūṭa Kṛishṇa III** as shown below.

The text of the inscription is entirely in prose. It starts with the auspicious word *svasti* and states (lines 1-4) that while Kṛishṇarāja (his epithets given) was the paramount ruler of the earth, his feudatory *mahasāmanta* **Ka[livi]ṭṭara,** described as *samadhigata-pañchamahāśabda* was governing the Banavāsi province and the Kuppa[ṭūr] district.[2] Kaliyugarāma is mentioned as administering Tīyganūr-30 and Kaḍakuppi-grāma. Lines 5-9 state that Kamaḷasīla of Baradūru lot his life in the raid on the village Dhuṇḍaśi, on the 8th day of.....(the name of the month is lost), in the Śaka year [8]69, cyclic year Plava, that a stone was set up (in memory of the deceased) by his wife and that the *mūvadimbaru* of Tīyganūr granted some *mattar* of land as *parihāra* to her. Lines 9-11 contain the imprecatory portion.

The record brings to light a hitherto unknown fact that in the year A.D. 947-48 the province of Banavāsi was governed by *mahāsāmanta* Kaliviṭṭara who is mentioned as a feudatory of Kṛishṇarāja. This Kṛishaṇarāja bears the epithets *pṛithuvīvallabha, mahārājādhirāja, paramēśvara* and *paramabhaṭṭāraka* and the inscription refers itself to his reign. He is,

[1] *A. R. Ep.*, 1968-69, B No. 77.

[2] The reading *Banavāsi-Kuppa[ṭūr]nāḍ-āḷe*, has to be taken to mean in this way since Kuppaṭūr was a part of the Banavāsi province.

therefore, Rāshṭrakūṭa Kṛishṇa III who is mentioned as Kṛishṇarāja in a number of records[1] and who ruled over this territory during A.D. 939-67.

It is known from the Kyāsanūr inscription[2], dated Śaka 868, Viśvāvasu (A.D.945-46) that the Banavāsi province was governed by *mahāsāmanta* Kalivitta of the Chellakētana family, as a feudatory of Rāshṭrakūṭa Kṛishṇa III. The earliest reference to this chief occurs in an inscription[3], belonging to the reign of Kṛishṇa II and dated Śaka 835 (A.D. 913)[4]. He seems to have assisted Gōvinda IV in fighting the Eastern Chāḷukyas in A.D. 934-38[5]. His last date known to the historians so far is A.D. 945-46 furnished by the Kyāsanūr inscriptions[6] discussed above. *Mahāsāmanta* Kaliviṭṭara of our record, who is stated to be governing the Banavāsi province and Kuppaṭūr district, is the same as Kaliviṭṭarasa of the Chellakētana family referred to above. The inscription states that in A.D.947-48 he himself was in charge of the administration of the Banavāsi province along with Kuppaṭūr district which was not known so far. A damaged inscription from the same District, belonging to the reign of the same ruler (Kṛishṇa III) and dated Śaka 871 Saumya[7] (A.D. 949-50) states that Kaliviṭṭarasa (particulars of his dynasty or his epithets not given) was governing the province of Banavāsi as a feudatory of Kandharadēva[8] while the former's subordinate Gavaṇḍiga was administering over Eḍemaḷal-70[9]. This Kaliviṭṭarasa is obviously the same as *mahāsāmanta* Kaliviṭṭara of our record.

The Ātakūr inscription[10] belonging to the regin of Kṛishṇa III and dated Saumya-saṁvatsara, Śaka 872 (current)[11] corresponding to A.D.949-50, states that Kṛishṇa III assigned the administration of the Banavāsi province to Gaṅga Būtuga II, in that year. This record and the one[12] discussed above are dated in the same cyclic year, viz., Saumya and it is possible that Kaliviṭṭarasa[13] had died some time earlier than the date of the Ātakūr inscription.

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[1] See above, Vol. II, p. 171 ; Vol. VI, p. 53 ; Vol. XIX, p. 289 ; Vol. XXXII, pp. 55 ff.; *Ind Ant.*, Vol. XXXII, pp. 215 ff. and *SII*, Vol. XVIII, No. 26.

[2] Above, Vol. XVI, pp. 280 ff.

[3] *Ep. Carn.*, Vol. VIII, Sb. No. 88.

[4] The other details of date are not given and Moraes takes it as A. D. 912 (*vide*, *The Kadamba Kula*, p. 85). The inscription gives the cyclic year as Prajāpati which is not regular for the Śaka year.

[5] Ibid., p. 86.

[6] *Bomb. Gaz.*, Vol. I, Part II, p. 420.

[7] *A. R. Ep.*, 1949-50, B No. 125. The last line of the text seems to indicate that the inscription was engraved on the Chaitra *Pūrṇimā* (which can be read out of the traces of the wornout letters) and if this is taken to be correct, the date of the inscription would be A. D. 949, March 17, which was a Saturday.

[8] Read from the impression. In the above *A. R.* the name is read as Kannaradēva.

[9] This division formed a part of Banavāsi-12000. It is also mentioned as *Eḍevoḷal-nāḍu* (see above Vol. XVI, pp. 280ff.), *Eḍevoḷal-vishaya* and *Eḍevoḷal-bhāga* (J. F. Fleet, *op. cit.*, pp. 309, 369, 370), This district formed a part of Banavāsi- 12000 and was to the north-east of Bānavāsi. Gavaṇḍiga here referred to as administering over Eḍemaḷal-70, is the same as Gāmuṇḍiga mentioned in the Kyāsanūr inscriptions (above, Vol. XVI, pp. 280 ff.) as governing *Eḍevoḷal-nāḍu* as a subordinate of *Mahāsamanta* Kalivitta in A. D. 945-46.

[10] Above Vol. II, pp. 167 ff. and Vol. VI, pp. 50 ff.

[11] Other details of date do not occur in the record.

[12] *A. R. Ep.*, 1949-50, B No. 125.

[13] It is also known from some records that Kaliviṭṭarasa was the son of Lōkāditya, had an elder brother Sēnāvarasa and a son Rāsaṇṇa, the last of whom was the last governor of the Chellakētana family to hold sway over the Banavāsi province (*vide* G.M. Moraes, *op. cit.*, pp. 85 ff.).

DHUNDSI INSCRIPTION OF KRISHNA III



SCALE : One-third

Kaliyugarāma is mentioned as administering Tīyganūr-30 and Kaḍakuppi-grāma. This word Kaliyugarāma, appears to be the title of this chief. Since, here it occurs in the place of the proper name, we may take that the title replaced the proper name as the concerned chief may have been known well as Kaliyugarāma. *Mūvadimbaru* were the thirty persons who formed the representative body of the village Tīyganūr.

Amongst the **geographical** names occuring in the record, we come across **Banavāsi** and **Kuppaṭūr-nāḍu.** Banavāsi province is the same as Banavāsi-12000, which spread over the major parts of the present-day Dharwar, North Kanara and Shimoga Districts. Kuppaṭūr-nāḍu formed a district within the Banavāsi province with its headquarters at Kuppaṭūru[1] i.e., modern Kuppāṭūr in Sorab Taluk, Shimoga District. **Tīyganūr-30** was also a unit of Banavāsi-12000 and was the area around Tīyganūr which may be identified with modern T. Gōnūr, in Sirsi Taluk, North Kanara District. **Kaḍakuppi-grāma** may have been within Tīyganūr-30 and can be identified with the modern village Kalkop in the same Taluk and District. **Dhuṇḍaśi** is the prsent day village of Dhuṇḍśi, the findspot of the record and Baradūru the present day Baradūr, both belonging to Shiggaon Taluk, Dharwar District.

TEXT[2]

1 Svasti [|*]**Kṛishṇarāja [pṛi]thuvībha(va)llabha mahārājādhirāja parmēsva(śva)ra**[3] **para[ma*]-**

2 **bhaṭṭārakara** rājya[m=utta]r-ōttar-ābhivṛiddhi sale svasti samadhigata-pañcha-mahāsa(śa)bda

3 mahāsāmanta **Ka[livi]ṭṭara** Banavāsi-Ku[ppaṭur-nāḍ=ā]ḷe Kaliyugarāma

4 Kaḍakuppi-grāma..Tīyga[nūr-mū]vatta nāḷ-ga(gā)vuṇḍu gaya[4] [||] Svasti **Sakṛinapa**[5] kā[l-ā]-

5 ṭīta-saṁ[va*]tsara-**sata[ṁgaḷ=ēṇṭu]nūṟa ā(a)ṟuvatt-o[ṁ]bhbha(bha)ttaneya Plava-saṁvatsaraṁ** pravartti[se]...

6 ..**ashṭami ādityavāra yatī[pā]tam**[6]-āge Dhuṇḍaśiya ātikraṇa[7]

[1] *SII*, Vol. XX, 34 In., 7. It is known as Kuppaṭur-sāsira in some inscriptions; for e.g see, *Ep. Carn.*, Vol. VIII, Sb 265 and 377.

[2] From impressions.

[3] Traces of the letter *ra* are seen above the line.

[4] Wrong for *geyye*.

[5] Read *Śakanṛipa*.

[6] Wrongly written for *vyatīpāṭam*.

[7] Read *atikramaṇa*.

7 . . ṇḍa Baradūra Kama[ḷ]asīla sattu sagg-ālayakke sanda[|*] Ātana peṇḍati-

8 . . niṟisidoḍe Tīyganūr=mūvadimborum=iḻdu biṭṭa keiyu-mattala.

9 . . . parihāra[|*] Ida kādātaṁ Varā(vāra) ṇasiyoḷ=sūryya-grahaṇadoḷ=panneraḍu ka

10 . . . phald idan-aḷidātaṁ brahmāti-geydoṁ kavileya kond[a*]pāpa[ma].

11 . . . . biḷdaṁ[||]*

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